قال رسول اللہ صلی اللہ علیہ وآلہ وسلم

الصلاۃ عماد الدین

100 Short Fatāwā on the Rulings of Ṣalāh

The Name

الفتاوى المبينية بضوء قواعد الدينية

READ ON

Common Issues Found Among People Regarding Salah

WRITTEN BY

Abul Ameen Mobeen Akhtar Madani(UK)

Reviewed by

Mufti Anas Raza Qadri

Lahore Pakistan

الفتاوى المبينية بضوء قواعد الدينية

Written by : Abu Ameen Moulana Mobeen Akhtar Madani
Approved by : Abu Ahmad Mufti Anas Raza Qadri (Lahore)
Total Fatawa : 100
Total Pages : 104
Topic : Rulings of Salah

In this compilation, you will find a collection of authoritative Fatawajaat (Islamic rulings) addressing various aspects of Salah, including its obligations, conditions, recommended practices, common mistakes, rulings for travellers, and guidance for special circumstances. This document serves as a comprehensive reference for anyone seeking clarity on the spiritual and practical dimensions of prayer in Islam. It also includes answers to frequently asked questions and other valuable insights from scholarly works.

Table of Contents

Ruling on Equal Bowing and Prostration in Gesture Prayer Whilst Sitting……5
Ruling on Women's Salah at Parent's House After marriage ……6
Ruling on Performing Qasr Prayers in Makkah During Hajj……7
The Ruling for a Traveller Who Invalidates Prayer Behind a Resident Imam……8
Funeral Prayers Inside UK Mosques due to Weather and Permit Delays……9
Ruling on Missing One Sajdah in Prayer……10
The Ruling on Playing a Recorded Adhan in the Mosque……11
Legal and Ethical Use of Gift Aid Donations in UK Charities……12
Ruling on Hearing Ayat of Sajdah from Non-Prayer Individual During Salah……13
Ruling on Forgetting Ruku in Prayer……14
The Ruling on Men Wearing Jewellery During Prayer……15
Ruling on Performing Salah in Clothing with Images of Living Beings……16
Ruling on Offering Prayer in a Half-Sleeve T-Shirt……17
Ruling on Giving Luqma in Prayer……18
Ruling on Forgetting Rak'ats in Prayer……19
Ruling of Repeating Durood in Final Qa'dah in Prayer……20
Ruling on Exposure of Awrah During Prayer……21
Ruling on Switching Surahs During Prayer……22
Ruling on Wiping a Runny Nose During Prayer……23
Ruling on Offering Full or Shortened Prayers While Staying at University Hostel……24
Ruling on Surah Recitation in Third and Fourt Rak'ah of Fard Prayer……25
Ruling on Swallowing Blood During Prayer……26
Ruling on Turning the Chest Away from the Qiba During Prayer……27
Ruling on Men Tying Ponytails and Performing Prayerin Such a State……28
Prayer Ruling Regarding the Hateem's Status in the Kaaba……29
Ruling on Breaking Prayer Upon Being Called by Parents……30
Ruling on Sajda-e-Sahw for Latecomer Completing Missed Rak'ahs……31
The Intention of Prayer: After the Time Has Passed……32
The Ruling on Praying Sitting While Traveling by Boat……33
Ruling on Praying While Sitting on a Plane During Travel……34
Ruling on Performing Qadha (Missed) Prayer During Makruh Times……35
Ruling on Performing Funeral Prayer Before Sunset……36
Masah Rules for Changing Residency Status……37
Ruling on Closing Eyes During Salah Due to Tiredness……38
Ruling on Reciting Qur'an in the Third Rak'ah of Witr Prayer……39
Ruling on the Validity of Sujood al-Sahw After Salaam……40
Ruling on Combining Zuhr and Asr Prayers……41
Ruling on Praying with Physical Discomfort or Urges……42
Ruling on Prayers for a Person with a Recurrent Gas Issue……43
Ruling on Standing on One Foot During Prayer……44
Ruling on Delaying Recitation After Surah Al-Fatihah in Prayer……45
Is Performing Namaz with Jama'at Wajib Upon a Traveler……46
Best Timing of Awraad and Waza'if After Prayers ……47
Ruling on Performing Salat al-Hajat Before Fajr ……48
Ruling on Prayer Performed in a State of Impurity ……49
Ruling on Forgetting the Fourth Takbeer in Funeral Prayer ……50
The Necessary Aspects of Qawmah and Jalsah in Prayer……51
The Legitimacy of Supplications After Durood-e-Ibrahimi in Salah……52

Ruling on a Seated Follower Praying Behind a Standing Imam……53
Joining Congregational Prayer After Fulfilling Obligatory Prayer……54
Ruling on Repeating a Verse of Prostration Before and During Prayer……55
Ruling on Writing a Verse of Prostration without Recitation ……56
Ruling on Fulfilling Sajda Tilawat During Salah……57
Ruling on Repeating Du'a-e-Qunoot in Witr Prayer……58
Ruling on Performing Sajda Tilawat During Disliked Times……59
Ruling on Making Up Missed Prayers……60
Ruling on Repeating Surah Al-Fatiha in Audible Prayers……61
Ruling on a Musbooq Offering Salaam by Mistake……62
Ruling on a Traveller Performing Full Prayer……63
Ruling on Performing Missed Prayer During Disliked Time……64
Ruling on Reciting a Longer Surah in the Second Rak'ah……65
The Ruling on leaving Sunnah Actions in Ablution (Wudhu)……66
The Ruling on Forgetting a Washed Part in Wudhu……67
The Ruling on Performing Funeral Prayer for One Who Commits Suicide……68
The Ruling on Deceased's Will for Funeral Prayer……69
Ruling on Giving Iqamah Without Wudhu……70
Ruling on Sunnah Mu'akkadah During Travel……71
Ruling on Repeating Prayer After Missing Sajdah Sahw and Its Time……72
Ruling on Adhan by a Sensible Child……73
Ruling on Adhan by One Who Shaves or Trims Their Beard……74
Ruling on Repeated Recitation of Ayat-e-Sajdah In One Sitting……75
Ruling on Delaying Witr Prayer Until Before Fajr……76
Ruling on Yawning During Prayer……77
Reciting Durood in Prayer Upon Hearing a Preacher's Words……78
Ruling on Performing Prayer in a Church……79
Praying with an Uncovered Head……80
Should One Eat or Join the Congregational Prayer First?……81
Ruling on Shortening Prayer When Traveling After Starting the Time at Home……82
Ruling on Imam Leading Prayer Alone on a Raised Stage……83
Ruling on Imam Standing Outside the Mihrab……84
Ruling on Giving the Adhan in the Courtyard of a Mosque……85
Ruling on Performing Eid Prayer Alone……86
Does Acquiring Citizenship Make It Your Permanent Homeland?……87
Ruling on Interrupting Prayer to Turn Off a Mobile Ringtone……88
Sujood al-Sahw for Followers After Imam's Prostrations……89
Ruling on Straightening Sleeves During Prayer……90
Ruling on Reciting Thana, Durood, and Dua Aloud in Funeral Prayer……91
Ruling on Performing Voluntary (Nafl) Prayers During Working Hours……92
Ruling on Wearing Turkish-Style Turbans and Its Effect on Prayer……93
Ruling on Performing Sajdah Shukr Without Wudu……94
Ruling on Offering Fidyah for Missed Prayers During Lifetime……95
Ruling on Shortening Prayers While Traveling for Work……96
Ruling on Performing Eid Prayer in a Mosque……97
Ruling on Performing Sajdah Shukr During Disliked Times……98
Ruling on Praying Facing the Imam on the Pulpit……99
Ruling on Returning Home Before Completing the Distance of Travel……100
Ruling on Missing Tasbeeh in Ruku During Prayer……101
Ruling on the Four Sunnah Prayers After Jumu'ah……102
Ruling on Offering Funeral Prayer for a Shia Person……103
Ruling on Qadha Prayers When Number is Unknown……104

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Equal Bowing and Prostration in Gesture Prayer Whilst Sitting

Question:

What do the Islamic scholars and Muftis say about praying while sitting and making gestures in such a way that the bowing (Ruku) and prostration (Sujood) are done with the same amount of inclination? Is it valid?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

According to Shari'ah, the prayer is not valid. When praying with gestures, it is mandatory to bow down more in Sujood than in Ruku; otherwise, the prayer will not be valid.

It is stated in Nur al-Idah wa Najat al-Arwah:

"وان تعذر الركوع والسجود صلى قائما بالايماءوجعل ايماءه للسجود اخفض من ايماءه للركوع فان لم يخفضه عنه لاتصح"

Translation: "If it is difficult for the sick person to perform Ruku and Sujood. He should pray while sitting and use gestures, making the gesture for Sujood lower than for Ruku. If he does not lower the gesture for sujood more than the gesture for Ruku, the prayer is not valid." (Nur al-Idah wa Najat al-Arwah, Baab Salatul Mareez,p.89, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

28th May 2024 / 20th Dhul Qa'dah,1445AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Women's Salah at Parent's House After marriage

Question:

What do the religious scholars and Muftis say about the issue where my wife's parents live in Manchester and we permanently reside in Birmingham, which is approximately 85 miles apart? If my wife goes to Manchester to visit her parents, should she pray the full prayers or perform the shortened prayers? (Shehzad,Telford)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

In the asked situation, since the woman has permanently moved from her hometown Manchester to reside with her husband in Birmingham, Manchester is no longer considered her "Watan e Asli" (permanent home). Therefore, if she goes to her parents' house in Manchester and intends to stay for less than fifteen days, she should perform the shortened prayers (Qasr).

It is stated in "Bahar-e-Shariat":

"When a woman marries and moves to her in-laws' home and starts living there, her parental home is no longer her 'Watan-e-Asli.' So, if she visits her parents' house, which is three marahil (approximately 57.5 miles or more) away from her in-laws' home, and does not intend to stay for fifteen days, she should perform Qasr (shortened prayers)." (Bahar-e-Shariat, Volume 1, Part 4, Chapter on Prayer of a Traveler, Page 751, Published by Maktaba-tul-Madina)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Muhammad Mobeen Madani

31st May 2024 / 23rd Dhul Qa'dah 1445AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Performing Qasr Prayers in Makkah During Hajj

Question:

What do the scholars say about this matter: I arrived in Makkah on June 8th (the first of Dhu al-Hijjah) with the intention of performing Hajj, and I will leave for Madinah on the morning of June 23rd. During this period, should I perform Qasr (shortened) prayers in Makkah, or should I perform the full prayers?

(Question by Faisal Attari, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

In this case, you should perform Qasr prayers because you are not staying in Makkah continuously for fifteen days or more. Since you are expected to go to Mina and Arafah during Hajj, the conditions for establishing residence are not fulfilled.

It is mentioned in Fatawa Hindiyyah:

ذَكَرَ فِي كِتَابِ الْمَنَاسِكِ أَنَّ الْحَاجَّ إذَا دَخَلَ مَكَّةَ فِي أَيَّامِ الْعَشْرِ وَنَوَى الْإِقَامَةَ نِصْفَ شَهْرٍ لَا تَصِحُّ؛ لِأَنَّهُ لَا بُدَّ لَهُ مِنْ الْخُرُوجِ إلَى عَرَفَاتٍ فَلَا يَتَحَقَّقُ الشَّرْطُ

Translation: “In the Book of Rites (Kitab al-Manasik), it is stated that if a pilgrim enters Makkah during the first ten days of Dhu al-Hijjah and intends to stay for half a month (fifteen days), this intention of residence is not valid because it is necessary for the pilgrim to go to Arafat. Therefore, the condition of residence is not met.”

(Fatawa Hindiyyah, Chapter on the Prayer of a Traveler, Volume 1, Page 140, al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Muhammad Mobeen Madani

9th June 2024 / 2nd Dhu al-Hijjah 1445 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

The Ruling for a Traveller Who Invalidates Prayer Behind a Resident Imam

Question:

What do the scholars of Islam say about this issue: A traveller prayed behind a resident Imam in a four-rak'ah prayer, but the prayer became invalid. Is it now necessary for the traveller to pray four rak'ah or just two rak'ah?

(Muhammad Irfan,UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If a traveller starts a four-rak'ah obligatory prayer behind a resident Imam and then invalidates the prayer, the traveller must pray two rak'ah if praying alone. However, if he prays behind the resident Imam again, he must pray four rak'ah.

It is stated in Fatawa Alamgiri:

"وَإِنْ اقْتَدَى مُسَافِرٌ بِمُقِيمٍ أَتَمَّ أَرْبَعًا وَإِنْ أَفْسَدَهُ يُصَلِّي رَكْعَتَيْنِ"

Translation: "If a traveller follows a resident Imam, he completes four rak'ah. If he invalidates it, he has to pray two rak'ah."

(Fatawa Alamgiri, Book of Prayer, Volume 1, Page 142, Al-Turath)

It is mentioned in Bahar-e-Shariat,

"If a traveller starts praying behind a resident Imam and invalidates the prayer, he has to pray two rak'ah if praying alone or following another traveller. If he follows the resident Imam again, he should pray four rak'ah."

(Bahar-e-Shariat, Section on the Prayer of a Traveller, Part 4, Maktaba-tul-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Muhammad Mobeen Madani

7th July 2024 / 2nd Muharram 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Funeral Prayers Inside UK Mosques due to Weather and Permit Delays

Question,

What do the Islamic scholars say about the practice in the UK where, due to legal procedures requiring significant time for government permissions and the unsuitable weather conditions such as rain or extreme cold making it difficult to stand on wet ground, it has been a long-standing practice among Muslims to perform the funeral prayer inside mosques? Is this practice of performing funeral prayers inside mosques in such circumstances correct? (Tassaduq ,UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

In the UK, the weather conditions are often unsuitable for outdoor gatherings, and obtaining council permissions for holding a funeral prayer can take several days. This causes unnecessary delays, and keeping the deceased in a morgue for a long time is distressing. Due to these reasons, it has become a common practice for people to hold funeral prayers inside the mosque. Scholars have permitted offering funeral prayers inside the mosque based on this widespread practice and the necessity. When there is a valid excuse, it is not considered inappropriate to hold the funeral prayer in the mosque.

Note: It is observed that in some Sunni mosques in certain areas of the UK, there is a separate room outside the mosque near the mihrab (prayer niche) where the deceased is placed, allowing one row of people to be outside the mosque while the rest remain inside. If such mosques are available in your city, it is preferable to use them for funeral prayers. If not, then you may perform the funeral prayer inside the mosque. However, it is not appropriate to use facilities of non-Sunni mosques. Always choose a Sunni mosque.

It is mentioned in "Fatawa Alamgiri":

"وَلَا تُكْرَهُ بِعُذْرِ الْمَطَرِ وَنَحْوِهِ"

Translation: Offering the funeral prayer inside the mosque is not disliked if there is an excuse such as rain.

(Fatawa Alamgiri, Book of Funerals, Volume 1, Page 165, Al-Turath)

It is stated in Bahar-e-Shariat,

"الضرورات تُبیحُ المحظورَات"

Translation: Necessities make prohibited things permissible.

(Bahar-e-Shariat, Part 19, Page 1080, Maktaba-tul-Madina, Karachi)

Therefore, in consideration of necessity, scholars have permitted the performance of funeral prayers in mosques in the UK.

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Muhammad Mobeen Madani

2nd July 2024 / 25th Dhu al-Hijjah 1445

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Missing One Sajdah in Prayer

Question:

What do Islamic scholars say about the issue where, during prayer, one mistakenly performs only one prostration (Sajdah) instead of two, and then, after standing up for the second rakat and starting the recitation, remembers the missed prostration? Should the missed prostration be performed immediately, or at the end? And is the prostration of forgetfulness (Sajdah Sahw) also obligatory?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If during prayer, one mistakenly performs only one prostration instead of two, and then, after standing up for the second rakat and starting the recitation, remembers the missed prostration, then the missed prostration should be performed immediately. After that, stand up and continue the prayer from where it was left off. At the end, perform the prostration of forgetfulness (Sajdah Sahw), and the prayer will be correct because there was a disruption in the sequence of the prayer, hence Sajdah Sahw becomes obligatory.

It is stated in "Fatawa Alamgiri" .

فَلَوْ تَرَكَ سَجْدَةً مِنْ رَكْعَةٍ فَتَذَكَّرَهَا فِي آخِرِ الصَّلَاةِ سَجَدَهَا وَسَجَدَ لِلسَّهْوِ لِتَرْكِ التَّرْتِيبِ فِيهِ

Translation: If one leaves out a prostration from a Rakat and remembers it at the end of the prayer, he should perform that prostration and also perform the prostration of forgetfulness (Sajdah Sahw) because the sequence was disrupted. (Fatawa Alamgiri, The Twelfth Chapter on the Prostration of Forgetfulness, Volume 1, Page 127, Al-Turath)

It is stated in "Durr-e-Mukhtar".

ثم إنما يتحقق الترك با لسجود، فلو تذكر ولو بعد الرفع من الركوع عاد

Translation: Abandoning of Sajdah is realised. If he remembers, even after rising from the bowing position (ruku'), he should return and perform the prostration which he missed.

(Durr-e-Mukhtar, Chapter on the Prostration of Forgetfulness, Page 99, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Muhammad Mobeen Madani

15th July 2024 / 9th Muharram 1446 Hijri

ONLINE

AL RAZA QURAN O FIQH ACADEMY

The Ruling on Playing a Recorded Adhan in the Mosque

Question:

What do the scholars of Islam say about playing a recorded Adhan (call to prayer) in the mosque at the time of Adhan?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Adhan (call to prayer) is an act of worship which should be performed according to the specific method prescribed by Shariah. Therefore, playing a recorded Adhan does not fulfill this Sunnah. However, if the congregation is established after playing the recorded Adhan, the prayer will be valid, although it is considered a disliked (makruh) act.

It is mentioned in "Al-Badai' al-Sanai:

وَأَمَّا بَيَانُ كَيْفِيَّةِ الْأَذَانِ فَهُوَ عَلَى الْكَيْفِيَّةِ الْمَعْرُوفَةِ الْمُتَوَاتِرَةِ مِنْ غَيْرِ زِيَادَةٍ وَلَا نُقْصَانٍ عِنْدَ عَامَّةِ الْعُلَمَاءِ

Translation: "And as for the explanation of the manner of Adhan, it should be done in the well-known and widely transmitted way without any addition or omission according to the majority of scholars." (Al-Badai' al-Sanai', Chapter: Explanation of the manner of Adhan, Volume 1, Page 147, Al-Turath)

It is stated in "Fatawa Alamgiri:

وَالصَّحِيحُ أَنَّهُ سُنَّةٌ مُؤَكَّدَةٌ. وَيَنْبَغِي أَنْ يَكُونَ الْمُؤَذِّنُ رَجُلاً عَاقِلاً صَالِحًا تَقِيًّا عَالِمًا بِالسُّنَّةِ،

Translation: The correct opinion is that Adhan is a Sunnah Mu'akkadah. The Mu'adhin (caller to prayer) should be a man who is rational, pious, God-fearing, and knowledgeable about the Sunnah. (Fatawa Alamgiri, Chapter: Adhan, Volume 1, Page 53, Al-Turath)

In "Radd al-Muhtar" some etiquettes of Adhan are described:

إِنَّ الْمَحَلَّ مُتَّسِعًا (يَمِينًا وَيَسَارًا) فَقَطْ؛ لِئَلَّا يَسْتَدْبِرَ الْقِبْلَةَ (بِصَلَاةٍ وَفَلَاحٍ) وَلَوْ وَحْدَهُ أَوْ لِمَوْلُودٍ؛ لِأَنَّهُ سُنَّةُ الْأَذَانِ مُطْلَقًا (وَيَسْتَدِيرُ فِي الْمَنَارَةِ) لَوْ مُتَّسِعَةً وَيُخْرِجُ رَأْسَهُ مِنْهَا (وَيَقُولُ) نَدْبًا.

Translation: If the place is spacious (right and left), then only; so that he does not turn his back to the Qiblah (while saying 'حی علی الصلاۃ and حی علی الفلاح'), even if he is alone or calling Adhan in the ear of a newborn; because this is a specific Sunnah of Adhan (and he turns in the minaret) if it is spacious and he puts his head out of it (while saying 'حی علی الصلاۃ and حی علی الفلاح'), this is recommended.
(Radd al-Muhtar, Chapter: Adhan, Volume 1, Page 387, Al-Turath)

It is mentioned in "Bahar-e-Shariat:
"Establishing a congregation in the mosque without Adhan and Iqamah is disliked." (Bahar-e-Shariat, Part 3, Chapter: Adhan, Maktaba al-Madinah)

Fiqh course
An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Muhammad Mobeen Madani

18th July 2024 / 12th Muharram 1446 Hijri

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Legal and Ethical Use of Gift Aid Donations in UK Charities

Question,

What do Islamic scholars say about the issue of using Gift Aid funds claimed from the UK government, which donors permit us to claim when they donate to us?

بسم اللہ الرحمن الرحیم
الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Gift Aid is a legal scheme where the UK government gives additional funds to charities when a person permits the charity to claim Gift Aid on their donations. For example, if someone donates £100 and allows Gift Aid, the charity can claim 25% of this amount from the government, meaning the government will give £25 to the charity.

If this Gift Aid is claimed correctly and without any deception, it is considered a Gift. Therefore, it is permissible to use this money for any righteous and lawful purpose. However, if there is any deception involved, such as claiming Gift Aid without the donor's permission or forging receipts, this is not allowed.

Allah Almighty says in Surah An-Nisa:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْۤا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

Translation: O believers! do not unfairly consume the wealth of each other.

It is mentioned in Tafsir al-Qurtubi regarding this part of verse,

واكل المال بالباطل بغير عوض ولاهبة،وذلك باطل باجماع،

Translation: "Consuming wealth unjustly without any compensation or gift is unanimously considered invalid."
(Tafsir al-Qurtubi, Surah An-Nisa, Verse 29, Volume 5, Page 150, Al-Turath)

It is mentioned in Hidaya Sharif:

الهبة عقد مشروع وعلى ذلك انعقد الإجماع وتصح بالإيجاب والقبول والقبض

Translation: "A gift is a lawful contract, and this consensus has been established. It is valid with an offer, acceptance, and possession."
(Hidaya Sharif, Book of Gifts, Volume 3, Page 222, Al-Turath)

Therefore, if Gift Aid is obtained without any deception and through lawful means, it is permissible to use this money.

Fiqh course
An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Muhammad Mobeen Madani
18th July 2024 / 12th Muharram 1446 Hijri

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Hearing Ayat of Sajdah from Non-Prayer Individual During Salah

Question:

What do the scholars of Islam say about the situation where a person performing Salah hears an Ayat of Sajdah (prostration verse) from someone who is not in Salah? Is the person performing Salah required to perform Sajdah Tilawah ? (Syed Hamza, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

In the given scenario, the person performing Salah is required to perform Sajdah Tilawah, but it should be done after completing the Salah. If they perform the Sajdah during the Salah, their Salah will not be invalidated, but the Sajdah Tilawah will not be sufficient, and they will need to repeat it after the Salah. However, if the person performing Salah follows the reciter with the intention of following them, then their Salah will become invalid.

As stated in "Fatawa Alamgiri:

”ولوسمع المصلي من اجنبي يسجد بعد الفراغ ولو سجد في الصلاة لايجزيه ولا تفسد صلاته كذا في التهذيب هو الصحيح“

Translation: "If a person performing Salah hears an Ayat of Sajdah from someone who is not in Salah and performs the Sajdah after completing the Salah, it will be valid. However, if they perform the Sajdah during Salah, it will not be valid, and the Salah will not be invalidated. This is mentioned in 'Al-Tahdhib' and is considered correct.

(Fatawa Alamgiri, Volume 1, Page 133, Al-Turath)

It is mentioned in "Bahar-e-Shariat:

If someone who is not in Salah recites an Ayat of Sajdah and the person performing Salah hears it, he should perform the Sajdah after the Salah, not during it. If he performs it during the Salah, it will not be sufficient, and he will need to do it again after the Salah. However, if he follows the reciter with the intention of following him, his Salah will become invalid.

(Bahar-e-Shariat, Volume 1, Page 729, Maktaba-tul-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Muhammad Mobeen Madani

6th August 2024 / 1st Safar al-Muzaffar 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Forgetting Ruku in Prayer

Question:

What do the scholars of Islam say if someone forgets to perform the bowing (ruku) during prayer and goes straight to prostration (sajdah)? Is their prayer valid or not? (Asked by Owais, Canada)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If someone forgets to do ruku and, after standing, goes directly into sajdah, then if they remember while in sajdah, they should immediately go back, perform the ruku, then do sajdah, and finally perform the prostration of forgetfulness (sajdah sahw). In this case, the prayer will be valid. However, if they did not perform Ruku at all, the prayer is invalid and needs to be repeated. This is because missing the sequence can be corrected with sajdah sahw, but if a Fard act (like Ruku) is missed, the prayer becomes invalid.

It is mentioned in Fatawa Alamgiri:

”الاصل في هذا ان المتروك ثلاثة انواع فرض وسنة وواجب ففي الاول امكنه التدارك بالقضاء يقضي والا فسدت صلاته وفي الثاني لا تفسد لان قيامها باركانها وقد وجدت ولا يجبر بسجدتي السهو وفي الثالث ان ترك ساهيا يجبر بسجدتي السهو وان ترك عامدا لا، كذا التتارخانية. اذا سجد في موضع الركوع او ركع في موضع السجود او كرر ركنا او قدم الركن او اخره ففي هذه الفصول كلها يجب سجود“

Translation: “The basis of this issue is that omitted actions are of three types: Fard (obligatory), Sunnah, and Wajib (necessary). If a Fard is omitted and it is possible to make it up by performing it later, it should be done; otherwise, the prayer is invalid. If a Sunnah is omitted, the prayer is not invalidated because the essential pillars of the prayer are fulfilled, and there is no need to compensate with two prostrations of forgetfulness. If a Wajib is omitted unintentionally, it can be compensated by performing two prostrations of forgetfulness. If it is omitted intentionally, the prayer is not valid. If someone performs a prostration (Sajdah) in place of bowing (ruku), or bowing in place of prostration, or repeats a pillar (Rukn), or performs a pillar earlier or later than its proper place, then in all these cases, the prostration of forgetfulness (Sajdah sahw) becomes obligatory.”

(Fatawa Alamgiri, Volume 1, Page 126, 127,Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Muhammad Mobeen Madani

19th August 2024 / 15th Safar al-Muzaffar 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

The Ruling on Men Wearing Jewellery During Prayer

Question:

What do the religious scholars say about the issue that nowadays, some youngsters are wearing necklaces or other jewellery while performing prayers? Does this affect the validity of the prayer? (Ahmad Raza, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

In the mentioned situation, the prayer becomes Makruh Tahrimi and must be repeated. It is only permissible for men to wear a silver ring with a single stone, and its weight should be less than 4.5 masha (an old measurement unit) 4.365g . Therefore, it is unlawful and sinful for men to wear jewellery made of materials other than silver, such as iron, copper, brass, or gold, on the neck, hands, or feet.

Imam Ahmad Raza Khan (may Allah have mercy on him) writes in Fatawa Ridawiyya:

"Whether it is a ring on the hand or foot made of copper, gold, silver, brass, or iron, or an earring or pendant in the ear, or even a ring made of gold, copper, brass, or iron—even if it's made of just a thread or a silver ring weighing 4.5 masha (4.365g) or a ring with multiple stones or multiple rings, all these items are forbidden and unlawful for men. Wearing them makes the prayer Makruh Tahrimi. Copper, brass, and iron jewellery are also forbidden for women, and wearing such items makes their prayer Makruh Tahrimi as well."

(Fatawa Razawiyyah, Volume 7, Page 308,Raza Foundation, Lahore).

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Muhammad Mobeen Madani

22th August 2024 / 18th Safar al-Muzaffar 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Performing Salah in Clothing with Images of Living Beings

Question:

What do the scholars of Islam say about the issue of performing Salah (prayer) while wearing a shirt that has an image of a living being on it? (Asked by Abdullah from Canada)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If the shirt has an image of a living being's face that is so large that when the shirt is placed on the ground and viewed from a standing position, the face is clearly visible, then wearing such clothing is not permissible in Islam. Performing Salah in such clothing is considered Makruh Tahrimi (strongly disliked and near Haram), and it is Wajib (obligatory) to repeat the prayer. This is because wearing, selling, or donating clothing with such images is not allowed in Islam. However, if the image is erased, or the face is completely removed, or if the person wears another piece of clothing over it that completely covers the image, then the prayer performed in such clothing will not be Makruh Tahrimi.

Aala Hazrat Imam Ahmad Raza Khan (may Allah have mercy on him) stated:

If a picture of a living being, where its face is visible and the image is large enough that when placed on the ground and viewed while standing, the details of the features are apparent, then wearing, selling, or donating such clothing is impermissible, and performing Salah in it is Makruh Tahrimi, requiring the prayer to be repeated. However, if the image is erased, the head or face is completely removed, or if the image is so defaced that it no longer shows the original form, then wearing, selling, donating, or performing Salah in such clothing becomes permissible. If the image is made with permanent ink that cannot be erased or washed away, then applying a thick black colour over the head or face such that the features are completely obliterated will also render it permissible. Simply blacking out the features, without fully erasing the image, will not suffice. (Reference: Fatawa Razawiyyah, Vol. 24, Page 568, Raza Foundation, Lahore.)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

30th August 2024 / 26th Safar al-Muzaffar 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Offering Prayer in a Half-Sleeve T-Shirt

Question,

What do the religious scholars say about the issue of offering prayer while wearing a half-sleeve T-shirt? (Asked by Jawad, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Wearing a T-shirt for prayer is acceptable. The principle is that if someone feels embarrassed to wear such clothes in front of others, the prayer would be disliked (Makruh Tanzihi). If they don't feel embarrassed, then the prayer will not be disliked.

Ala Hazrat Imam Ahmad Raza Khan (may Allah have mercy on him) stated:

"It is clearly stated in all the books of jurisprudence, without any disagreement, that wearing clothes of humiliation or work clothes, meaning the clothes one wears at home while working, which are not kept clean from dirt, makes the prayer disliked."

(Reference:Fatawa Razawiyyah, vol. 7, p. 377, Raza Foundation, Lahore)

Mufti Waqaruddin (may Allah have mercy on him) says:

A half-sleeve shirt, kurta, or T-shirt is considered work clothing. Therefore, for those who don't" like to wear such clothes in front of others, their prayer is disliked (Makruh Tanzihi). But for those who don't see any problem in wearing such clothes in public, their prayer is not disliked."

(Reference:Waqaar al-Fatawa, vol. 2, p. 246)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

18th September 2024 / 14th Rabi' al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Giving Luqma in Prayer

Question:

What do Islamic scholars and muftis say about the case where a follower (Muqtadi) gives a Luqma (correction by follower) to the Imam during prayer, but the Imam does not take it? Does the follower's prayer become invalid? (Asked by Khalid, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If the follower mistakenly thought the Imam made an error and gave a Luqma, but there was no error, and the Imam continued the prayer without taking it, the follower's prayer will become invalid because giving a wrong Luqma invalidates the prayer. However, if the Luqma was appropriate, but the Imam did not accept it, then it depends. If the Imam unintentionally missed a necessary act (Wajib), performing the prostration of forgetfulness (Sajda Sahw) at the end will make the prayer valid. But if a obligatory act (Fard) was missed, and it cannot be rectified, the prayer will be invalid, and it will need to be performed again.

Ala Hazrat Imam Ahmad Raza Khan (may Allah have mercy on him) stated:

"If someone mistakenly thinks there's an error and gives a wrong prompt, their prayer will be invalid. And if the Imam takes the wrong prompt, then the Imam's prayer and everyone else's prayer will be invalid."

(Fatawa Razawiyyah, Volume 7, Page 288, Raza Foundation, Lahore)

It is mentioned in Bahar-e-Shariat:

"If a Wajib (necessary act) is forgotten unintentionally, it is mandatory to perform the Sajdah Sahw to rectify it. However, if a Fard (obligatory act) is missed, the prayer becomes invalid, and Sajdah Sahw cannot rectify it. In such a case, the prayer must be repeated."

(Bahar-e-Shariat, the chapter of Prostration of Forgetfulness, Volume 1, Rulings 1 and 5, Maktaba-tul-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

21th September 2024 / 17th Rabi' al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Forgetting Rak'ats in Prayer

Question:

What do the scholars of religion and jurists of Sharia say about this matter? My mother is not in good health, and when she prays, it often happens that she cannot remember the number of rak'ats. In such a situation, what is the ruling regarding her prayer?

(Muhammad Munir, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If it frequently happens that your mother forgets the number of rak'ats, she should act based on whichever is her stronger assumption. In this case, if she hasn't paused for as long as the time it takes to recite "سبحان اللہ" three times, then Sajdah Sahw (prostration of forgetfulness) will not be necessary. If she has no strong assumption, she should opt for the lesser number. For example, if she is unsure whether she prayed two or three rak'ats, she should assume it's two. If she is unsure between three and four, she should assume it's three. Then, she should sit for Tashahhud in both the third and fourth rak'ats because the third could also be the fourth, and after sitting in the fourth rak'at, she should perform Sajdah Sahw and then complete the prayer.

It is mentioned in Bahar-e-Shariat:

"If someone doubts the number of rak'ats, for example, whether they have prayed three or four, and this is the first time after reaching adulthood that such doubt has occurred, they should either break the prayer by saying Salam or by performing an action that invalidates the prayer, or they should continue based on their stronger assumption. In any case, they must pray again from the beginning, as simply intending to break the prayer is not sufficient. However, if this doubt has occurred previously, and they have a strong assumption, they should act upon it. Otherwise, they should opt for the lesser number, meaning if they are unsure between three and four rak'ats, they should assume it's three. Similarly, if unsure between two and three, they should assume it's two, and so on. They should sit for Tashahhud in both the third and fourth rak'ats because the third could also be the fourth. After sitting in the fourth rak'at, they should perform Sajdah Sahw and then complete the prayer. If there is a strong assumption, Sajdah Sahw is not required, unless there was a pause equivalent to one pillar of prayer while thinking, in which case Sajdah Sahw becomes obligatory."

(Bahar-e-Shariat, Vol. 1, Sajdah Sahw, Page 718, Maktaba-tul-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

26th September 2024 / 23th Rabi' al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling of Repeating Durood in Final Qa'dah in Prayer

Question:

What do the scholars say about someone who, after reciting the supplication in the final sitting (Qaadah Akheerah), repeats the Durood Ibrahim again? Will the prayer still be valid?

(Asked by Khalid, UK)

بسم الله الرحمن الرحيم

الجواب بعون الملک الوهاب اللهم هداية الحق والصواب

If, after reciting the Durood and making the supplication, the Durood Ibrahim is repeated again, there is no issue, and the prayer will be valid. This is because no wajib or sunnah was missed, and neither is Sajdah Sahw (prostration of forgetfulness) necessary.

It is mentioned in Fatawa Alamgiri:

"ولو كرر التشهد في القعدة الأولى فعليه السهو وكذا لو زاد على التشهد الصلاة على النبي ﷺ، ولو كرره في القعدة الثانية فلا سهو عليه"

"If someone repeats the Tashahhud in the first Qa'dah, Sajdah Sahw becomes necessary. The same applies if the Durood is added after the Tashahhud. However, if it is repeated in the second Qa'dah, Sajdah Sahw is not required."

(Fatawa Alamgiri, Vol. 1, Page 127, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظله العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

23th September 2024 / 20th Rabi' al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Exposure of Awrah During Prayer

Question,

What do the religious scholars of Islam say about the situation where it is observed that some people wearing pants or jeans, when they go into prostration (sujood) during prayer, their private area gets exposed from the back? In this case, what is the ruling on the validity of the prayer? (Question from Irfan, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

In the mentioned case, if during prostration or similar actions, any of the parts of the body that must be covered are exposed, and a quarter of one part or less than a quarter of multiple parts, for example, two parts, are uncovered, but combining them equals a quarter of a smaller part, and it is not immediately covered, remaining exposed for the time it takes to say "سبحان اللہ" three times, the prayer becomes invalid. Less exposure than this does not invalidate the prayer, but negligence in this matter is not permissible, and others are not permitted to look at it. If it is deliberately uncovered, even if covered right away, the prayer is invalidated. Remember, for men, the area from below the navel to the base of the private part, including the back and both sides, is counted as one awrah, where a quarter of exposure is considered.

It is mentioned in "Fatawa Alamgiri,

" وإن انكشفت عورته في الصلاة فسترها بلا مكث جازت صلاته إجماعا وإن أدى ركنا مع الانكشاف فسدت إجماعا وإن لم يؤده لكن مكث قدر ما يمكن الأداء تفسد"

Translation: "If someone's private area becomes exposed during prayer and they cover it immediately without delay, their prayer remains valid. However, if a prayer position (rukun) is performed while it is exposed, the prayer becomes invalid. If no rukun is performed, but the private area remains uncovered for as long as it takes to perform one rukun, the prayer also becomes invalid." (Fatawa Alamgiri, Book of Prayer, Volume 1, Page 58, Al-Turath)

It is stated in"Durr-e-Mukhtar," it is stated:

"الثامن ما بين السرة إلى العانة مع ما يحاذي ذلك من الجنبين والظهر والبطن"

Translation:"The eighth part is from the navel to below the navel, and the corresponding parts of the sides, back, and stomach are also considered as part of 'awrah (the area that must be covered)."

.(Durr-e-Mukhtar, regarding covering 'awrah, Volume 1, Page 409, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

1st October 2024 / 28th Rabi' al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Switching Surahs During Prayer

Question,

What do the religious scholars say about this issue: During prayer, I mistakenly started reciting a Surah, but I intended to recite another Surah. As soon as I realised, I completed the verse of the Surah I had started, and then I began reciting the Surah I originally intended. Does this require a prostration of forgetfulness (Sajdah Sahw)? (Asked by Qasim, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

"When you had started reciting one Surah in prayer, you should have continued with it, as leaving one Surah in the middle without reason and starting another is disliked (Makruh). However, doing so would not have made Sajdah Sahw obligatory."

It is mentioned in *Al-Bahr Al-Raiq*:

"إذا افتتح سورة وقصده سورة أخرى فلما قرأ آية أو آيتين أراد أن يترك تلك السورة ويفتتح التي أرادها يكره"

Translation, "If someone starts reciting a Surah but intended to recite another, and after reading one or two verses, they want to leave that Surah and start the one they originally intended, this is disliked." (Al-Bahr Al-Raiq, Kitab al-Salah, Volume 2, Page 35, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

5th October 2024 / 1st Rabi' al-Thani 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Wiping a Runny Nose During Prayer

Question,

What do the religious scholars say about this issue: During prayer, my nose starts running. Can I use a tissue to wipe it?

(Asked by Ahmed Raza, Leicester)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If your nose is running so much during prayer that if you don't wipe it, the mucus will drip onto the ground or the mosque's carpet, then you can use one hand to wipe it with a tissue or sleeve using minimal movement (Amal Qaleel), and you should do it no more than three times in one position (rukn).

It is mentioned in *Fatawa Hindiyyah*:

"ظهر من أنفه ذنين في الصلاة فمسحه أولى من أن يقطر منه على الأرض. كذا في القنية"

Translation: "If someone's nose is running during prayer, wiping it is better than letting it drip onto the ground." This is also stated in *Quniya.*

(Fatawa Alamgiri, Chapter: What is Disliked in Prayer, Volume 1, Page 105, Al-Turath).

It is mentioned in *Bahar-e-Shariat*:

"If an action is performed during prayer that, someone observing from a distance has no doubt that the person is not in prayer, is considered a major action (Amal Kathir). And if the observer from a distance is unsure or has doubt whether the person is in prayer or not, it is considered a minor action (Amal Qaleel)"

.(Bahar-e-Shariat, Chapter: Nullifiers of Prayer, Volume 1, Page 609, Maktaba-tul-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

6th October 2024 / 2nd Rabi' al-Thani 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Offering Full or Shortened Prayers While Staying at University Hostel

Question:

What do the scholars say about this issue? I live in a university hostel, which is located at a travel distance from my home. After spending ten days at the hostel, I return home for two days. Should I offer full prayers during my stay at the university or shorten them (qasr)?

(Khalid, Birmingham)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

In the situation you described, you are required to perform shortened (qasr) prayers at the university because it is located at a travel distance (i.e., more than 57.5 miles) from your home. Since you spend ten days at the university and return home for two days, and your stay at the university is less than fifteen days, you are considered a traveler (musafir) there. Therefore, for prayers with four units (raka'at), you must only pray two units. However, if at any point you intend to stay at the university for fifteen days or more, you will then need to offer the full four units of the obligatory prayers.

As stated in Al-Jawhar al-Nayirah:

"ولا يزال على حكم السفر حتى ينوي الإقامة في بلد يصلح للإقامة خمسة عشر يوما فصاعدا فيلزمه الإتمام وإن نوى الإقامة أقل من ذلك لم يتم"

Translation: "A person remains in the ruling of a traveler until they intend to stay in a place suitable for residence for fifteen days or more. In that case, they must offer full prayers. If the intention is to stay for less than that, they will not pray the full units." (*Al-Jawhar al-Nayirah*, Chapter on the Traveler's Prayer, Vol. 1, p. 86)

It is mentioned in Al-Bada'i al-Sana'i:

"إذا نوى المسافر الإقامة فيه خمسة عشر يوما يصير مقيما"

Translation: "When a traveler intends to stay in a place for fifteen days, they become a resident (muqim) and must offer full prayers." (*Al-Bada'i al-Sana'i*, Book of Prayer, Vol. 1, p. 98)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

11th October ,2024 / 6 Rabi' al-Akhir 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Surah Recitation in Third and Fourth Rak'ah of Fard Prayer

Question:

I heard that in the third and fourth rak'ahs (units) of the four-rak'ah Fard (obligatory) prayer, you're not supposed to recite a Surah after Surah Al-Fatiha. But by mistake, I recited a Surah after Al-Fatiha in the third rak'ah. Does this mean I have to perform Sajdah Sahw (prostration of forgetfulness)? (Question by Qasim, Birmingham)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If someone recites a Surah after Surah Fatiha in the third or fourth rak'ah of a Fard (obligatory) prayer, they do not have to perform Sajdah Sahw. This applies whether they did it on purpose or by accident. In fact, for someone praying alone, it's considered recommended to recite a Surah after Al-Fatiha in those rak'ahs. However, if the person is leading a congregation (as an Imam), it is disliked (makruh) to do so, and if it becomes difficult for the congregation, it is considered haram (prohibited).

A similar question was addressed in Fatawa Razawiyya by Ala Hazrat imam Ahmad Raza Khan رحمۃ اللہ علیہ .

He explained that even if someone intentionally recites a Surah in the last rak'ahs of a Fard prayer, it does not invalidate the prayer, and there's no need for Sajdah Sahw. It's simply against what is preferable (khilaf-e-awla). However, it is considered recommended (mustahab) for someone praying alone. For an Imam leading a congregation, though, it is disliked, and if it causes discomfort for the followers, it can even be considered Haram.

(Ref: Fatawa Razawiyyah, Volume 8, Page 192, Raza Foundation, Lahore)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

16th October 2024 / 12 Rabi' al-Akhir 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Ruling on Swallowing Blood During Prayer

Question:

What do the scholars of Islam say about this issue: During my prayer, when i reached the Dua "رب اجعلنی," I felt the taste of blood in my throat and swallowed it. After a little while, when I finished my prayer and said Salam, I spit, and the spit was red. What is the ruling on my prayer in this situation?

(Ahmed Raza, Birmingham)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

In the situation described, both the prayer and the ablution (Wudhu) are invalid. This is because feeling the taste of blood in the throat during prayer and then swallowing it invalidates the prayer. Additionally, when you spat and the spit was red, it indicates a dominance of blood, which invalidates the wudu. For the wudu to be invalid, the dominance of blood is determined by the color of the spit.

In *Bahar-e-Shariat*, it is mentioned:

"If blood comes from the teeth and the saliva is more dominant, swallowing it will not invalidate the prayer, otherwise it will. The sign of dominance is if you can taste the blood in your throat. For breaking the prayer or fasting, the taste is considered, while for breaking the wudu, the color is considered."

(*Bahar-e-Shariat*, section on things that break the prayer, Volume 1, Page 610, Maktaba-tul-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

17th October 2024 / 13 Rabi' al-Akhir 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Ruling on Turning the Chest Away from the Qibah During Prayer

Question:

What do the scholars of Islam say about turning one's chest away from the Qibla without a valid excuse during prayer?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If someone turns their chest away from the Qibla without a valid reason to the extent that they turn more than 45 degrees away from the direction of the Qibla, then the prayer will be invalidated. The rule is that turning away from the Qibla without an excuse, to the point where the chest is no longer facing the Kaaba, nullifies the prayer. However, if this happens due to an excuse and the person turns back toward the Qibla before the time it takes to say "سبحان اللہ" three times, the prayer will not be invalidated. Otherwise, it will be.

Note: The direction of the Qibla (facing the Kaaba) extends 45 degrees to the right and 45 degrees to the left from the exact center of the Kaaba. To explain briefly: a circle has 360 degrees, and there are four main directions. Dividing 360 degrees by 4 gives 90 degrees for each direction. Therefore, the direction of the Qibla spans 90 degrees. This means that 45 degrees to the right and 45 degrees to the left from the exact center of the Kaaba still count as facing the Qibla.

It is mentioned in *Radd al-Muhtar*:

"أَنَّهُ إذَا حَوَّلَ صَدْرَهُ فَسَدَتْ، وَإِنْ كَانَ فِي الْمَسْجِدِ إذَا كَانَ مِنْ غَيْرِ عُذْرٍ كَمَا عَلَيْهِ عَامَّةُ الْكُتُبِ وَأَطْلَقَهُ فَشَمِلَ مَا لَوْ قَلَّ أَوْ كَثُرَ وَهَذَا بِاخْتِيَارِهِ، وَإِلاَّ فَإِنْ لَبِثَ مِقْدَارُ رُكْنٍ فَسَدَتْ وَإِلاَّ فَلاَ"

Translation: "If someone turns their chest (away from the Qibla), their prayer is invalidated, even if they are in the mosque, and this happens without a valid excuse. This is the general ruling in most of the Islamic books. Whether the movement is small or large, if it is done deliberately, the prayer is invalid. But if it happens involuntarily and the person stays in that position for as long as it takes to complete one rukin, then the prayer will be invalid, otherwise not."

(*Radd al-Muhtar*, Book of Prayer, Volume 1, Page 627, Al-Turath)

Imam Ahmed Raza Khan, in *Fatawa Razawiyyah*, says:

"Each direction is considered to extend 45 degrees to the right and 45 degrees to the left, just like in the ruling of facing the Qibla during prayer."

(*Fatawa Razawiyyah*, Volume 4, Page 608, Raza Foundation, Lahore)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

21st October 2024 / 17 Rabi' al-Akhir 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Ruling on Men Tying Ponytails and Performing Prayer in such a State

Question:

What do the scholars of religion say about the current trend of boys tying ponytails, and what is the ruling on tying one and offering prayer in such a condition?

(Hamid, Dudley, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

It is impermissible and Haram for a man to tie a ponytail because it resembles women, and in a Hadith, it is mentioned that those who imitate women are cursed. Offering prayer while wearing a ponytail is Makruh Tahrimi (prohibitively disliked) and the prayer must be repeated.

It is mentioned in Sahih Bukhari:

"عن عبد اللہ بن عباس قال ،لعن رسول اللہ صلی اللہ علیہ وسلم المتشبھین من الرجال بالنساء، والمتشبھات من النساء بالرجال"

Translation: "The Messenger of Allah صلی اللہ علیہ وسلم cursed those men who imitate women and those women who imitate men."

(Sahih Bukhari, Book of Clothing,vol. 2, p. 874, Karachi print)

In Fatawa Razawiyyah, Ala Hazrat says,

"It is definitely disliked for a man to tie a bun (on his head)." The hadith clearly prohibits this for men."

(Fatawa Razaviya, Volume 7, Page 298, Raza Foundation, Lahore)

It is mentioned in Bahar-e-Shariat:

"Offering prayer with a tied bun is Makruh Tahrimi, and if the bun is tied during prayer, the prayer becomes invalid."

(Bahar-e-Shariat, vol. 1, part 3, p. 625, Maktaba-tul-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

24th October 2024 / 21 Rabi' al-Akhir 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Prayer Ruling Regarding the Hateem's Status in the Kaaba

Question:

What do the scholars of Islam say regarding whether the Hateem is included within the Kaaba? If someone prays in the Hateem, can they face in any direction, as one can when praying inside the Kaaba, even if it means their back is to the Kaaba walls?

(Question by Muhammad Irfan, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

The Hateem is included within the Kaaba. However, in the case of praying in the Hateem, it is necessary to face towards the Kaaba, because the inclusion of the Hateem as part of the Kaaba is proven by a singular narration, while the obligation of facing the Qibla is established by a Quranic verse. Therefore, this obligation (to face the Kaaba in the Hateem) cannot be derived from a singular narration. Thus, if one prays in the Hateem without facing towards the Kaaba, the prayer will not be valid.

In Sahih al-Bukhari:

"عن عائشة قالت: «سألت النبي ﷺ عن الجدر، أمن البيت هو؟ قال: نعم. قلت: فما لهم لم يدخلوه في البيت؟ قال: إن قومك قصرت بهم النفقة. قلت: فما شأن بابه مرتفعا؟ قال: فعل ذلك قومك ليدخلوا من شاؤوا ويمنعوا من شاؤوا، ولولا أن قومك حديث عهدهم بالجاهلية، فأخاف أن تنكر قلوبهم، أن أدخل الجدر في البيت، وأن ألصق بابه بالأرض"

Translation: Hazrat Aisha رضی اللہ عنہا said: "I asked the Prophet صلی اللہ علیہ وسلم about the wall (the Hateem), whether it is part of the House (Kaaba), and he replied, 'Yes.' I asked, 'Then why didn't they include it in the House?' He said, 'Your people ran short of funds.' I asked, 'Then why is its door raised so high?' He replied, 'Your people did that to allow entry to those they wished and to prevent those they did not. Were it not for the fact that your people are close to the era of ignorance, I would have included the wall (Hateem) within the House and lowered its door to the ground level. (Sahih al-Bukhari, Kitab al-Hajj, Vol. 2, Page 146, al-Turath)

It is mentioned in al-Nihayah Sharh al-Hidayah:

"لو استقبل الحطيم في الصلاة لا تجوز صلاته، ولو كان الحطيم من البيت لجازت؛ لأنا نقول: إن الحطيم من البيت إنما ثبت بخبر الواحد ، وفرضية استقبال الكعبة ،ثبت بالنص، فلا يتأدى بما ثبت بخبر الواحد"

Translation: "If someone faces the Hateem in prayer, his prayer is not valid, and if the Hateem were part of the House, it would be valid. This is because the inclusion of the Hateem as part of the House is proven only through a singular narration, while the obligation of facing the Kaaba is established by a Quranic verse; thus, it cannot be fulfilled by something proven through a singular narration." (al-Nihayah Sharh al-Hidayah, Kitab al-Hajj, Vol. 6, Page 63, al-Turath)

Fiqh course
An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

29th October 2024 / 26th Rabi' al-Akhir 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Breaking Prayer Upon Being Called by Parents

Question:

What do the scholars say regarding whether it is permissible to break the obligatory prayer if called by one's parents?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If parents call during the obligatory prayer and there is no major emergency, it is not permissible to break the prayer simply to respond to them. However, in the case of voluntary (nafl) prayers, it is permissible to break the prayer if the parents are unaware that one is praying and they call out. In this case, one can respond to them and later must make up for the nafl prayer. But if the parents are aware that the person is praying, then there is no harm in not responding.

It is stated in *Radd al-Muhtar*:

"لا قطعها بنداء أحد أبويه من غير إلا في النفل، فإن علم أنه يصلي لا بأس أن لا يجيبه، وإن لم يعلم أجابهوقال الطحاوي: هذا في الفرض، وإن كان في نافلة إن علم أحد أبويه أنه في الصلاة وناداه لا بأس أن لا يجيبه، وإن لم يعلم يجيبه"

Translation: "If someone is in an obligatory prayer and is called by one of their parents, they should not break the prayer, except in the case of a nafl prayer. If the parents know that the person is praying, then there is no harm in not responding. If they do not know, then they should respond. Imam Tahawi رحمۃ اللہ علیہ said this ruling applies to obligatory prayers. In the case of nafl prayers, if the parents know the person is praying and still call, there is no harm in not responding. However, if they do not know, then the person should respond."

(Radd al-Muhtar, Book of Prayer, Volume 1, Page 655, Al-Turath)

In *Bahar-e-Shariat* it is written:

"It is not permissible to break the prayer simply because one's parents, grandparents, or other elder relatives call. However, if their call is due to a major emergency, then one should break the prayer. This ruling applies to obligatory prayers. In the case of nafl prayers, if the parents know the person is praying, they should not break the prayer for a simple call. But if the parents are unaware that the person is praying and call out, then the person should break the prayer and respond, even if it is a minor call."

(Bahar-e-Shariat, Volume 1, Part 3, Page 638, Maktaba-tul-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

4th November 2024 / 2nd Jumada al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Sajda-e-Sahw for Latecomer Completing Missed Rak'ahs

Question:

What do the religious scholars say about a latecomer (masbooq) in congregational prayer, who missed some rak'ahs with the imam, joined in the prostration of forgetfulness (Sajda-e-sahw) with the imam when the Imam made a mistake, and then, after the Imam's salam, continued to make up his missed rak'ahs. If he makes a mistake in these made-up rak'ahs that requires another prostration of forgetfulness, does he need to perform Sajda-e-Sahw again, or was the Sajda-e-sahw done with the Imam enough?

(Asked by Ahmad Raza from Bradford)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If a latecomer (masbooq) who missed some rak'ahs in congregation makes an error requiring Sajdah-e-Sahw while completing his missed raka'hs after the Imam's salam, he will need to perform another Sajdah-e-Sahw. This is because, during these missed rak'ahs, the latecomer is considered like an individual praying alone, even if he already did Sajdah-e-Sahw with the Imam.

In *Tuhfat-ul-Fuqaha*, it states:

"اذا سجد معه،ثم قام الی قضاء ما سبق به وسها فیه، فعلیه ان یسجد ثانیا وان کانت تکرارا، لانه فیما یقضی کالمنفرد، فیکون صلاتین حکما"

Translation: "If the latecomer performed Sajda-e-Sahw with the Imam, then stood up to complete his missed rak'ahs and made another mistake, he must do Sajda-e-Sahw again, even if this means repeating it. This is because, in completing his missed rak'ahs, he is like an individual praying alone, so it is considered as two prayers in essence."

(Tuhfat-ul-Fuqaha, Book of Prayer, Vol 1, p. 216, Dar Al-Kutub Al-Ilmiyyah, Beirut)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

4th November 2024 / 2nd Jumada al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

The Intention of Prayer: After the Time Has Passed

Question:

What do the scholars of Islam say regarding the issue of praying with the intention of it being within its time, when in fact the time has passed?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If someone prays after the time for that prayer has ended but still intends it as an on-time (current) prayer, the prayer will still be valid. This is because a missed (qadha) prayer can be performed with the intention of it being on-time, and an on-time (ada) prayer can also be performed with the intention of it being a missed prayer.

It is stated in *Fatawa Shami*:

لو نوى الاداء على ظن بقاء الوقت فتبين خروجه أجزأه وكذا عكسه،

Translation: "If a person intended to perform an on-time prayer thinking that the prayer time was still valid, but later realised the time had ended, the prayer is accepted, and the same ruling applies in the reverse situation." (*Radd al-Muhtar*, Book of Prayer, Vol. 1, p. 422, Al-Turath)

It is also mentioned in *Bahar-e-Shariat*:

"There is no need to specifically intend whether the prayer is qadha (missed) or ada (on-time). If one prays a qadha prayer with an ada intention, or an ada prayer with a qadha intention, the prayer will still be valid. For instance, if it is still the time for Zuhr but one mistakenly thinks it has ended and prays Zuhr as a qadha prayer, or if the time has ended but one mistakenly thinks it is still valid and prays with an ada intention, the prayer is valid." (*Bahar-e-Shariat*, Vol. 1, p. 495, Maktaba-tul-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

14th November 2024 / 12th Jumada al-Awwal 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

The Ruling on Praying Sitting While Traveling by Boat

Question:
What do the scholars say about the issue of a person traveling by boat—can they pray sitting down?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

For a person traveling by boat, it is necessary to pray while standing. However, if there are strong winds, causing a likelihood of dizziness when standing, then it is permissible to pray while sitting. Additionally, the person must face the Qiblah while praying in the boat, and if the boat turns, the person should adjust themselves to face the Qiblah.

In *al-Muhit al-Burhani*, it is stated:

وأجمعوا أن السفينة إذا كانت مربوطة بالشط أنه لا يجوز فيها الصلاة قاعدا، وأجمعوا أنه إذا كان بحيث لو قام يدور رأسه تجوز الصلاة فيها قاعدا

Translation: "Scholars have agreed that if the boat is tied to the shore, it is not permissible to pray sitting down. However, they also agreed that if the boat is in a state where standing causes dizziness, it is permissible to pray sitting down." (*Al-Muhit al-Burhani*, Book of Prayer, Volume 2, Page 59, Al-Turath)

In *Bahar al-Shariat*, it is stated:

"In a moving boat or ship, it is not correct to pray sitting unless there is an excuse, such as being unable to disembark to pray on land. If the boat is tied to the shore and the person can get off, they should pray on land. However, if the boat is in the middle of the sea or anchored, and there are strong winds that might cause dizziness, it is permissible to pray sitting. If the boat moves, facing the Qiblah is necessary, and when the boat turns, the person should turn to face the Qiblah. If the boat spins so much that the person is unable to face the Qiblah, they can delay the prayer, but if the time is running out, they should pray immediately." (*Bahar al-Shariat*, Volume 1, Part 4, Page 723, Maktabat al-Madina)

Fiqh course
An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

18th November 2024 / 16th Jumada al-Awwal 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Ruling on Praying While Sitting on a Plane During Travel

Question:

What do scholars say about the situation when we travel by plane, and the crew tells us to pray while seated? Is it permissible to pray while sitting in this case? (Muneer, Derby)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

The ruling on praying in an airborne plane is similar to the ruling for praying in a moving boat. Just as standing to pray on a moving boat is required, the same rule applies to praying in a plane. However, if the flight crew does not allow passengers to pray, or if the plane is on the runway or in the process of takeoff or landing, then due to the fear of missing the prayer time, it is permissible to pray while seated. In this case, it is necessary to repeat the prayer afterward due to the reason being human error.

Note: My advice is that one should not ask the crew about prayer but rather find a corner and begin praying. The crew will not stop you because their training does not allow them to prevent you from doing so.

In "Al-Muhit al-Burhani" it is mentioned:

وأجمعوا أن السفينة إذا كانت مربوطة بالشط أنه لا يجوز فيها الصلاة قاعدا، وأجمعوا أنه إذا كان بحيث لو قام يدور رأسه تجوز الصلاة فيها قاعدا

Translation: "Scholars agree that if the boat is tied to the shore, it is not permissible to pray sitting, but if standing would cause dizziness, it is permissible to pray while seated."

(Al-Muhit al-Burhani, Book of Prayer, Volume 2, Page 59, Al-Turath)

In "Al-Bahr al-Ra'iq" it is stated:

"أن العذر إن كان من قبل الله تعالى لا تجب الإعادة وإن كان من قبل العبد وجبت الإعادة"

"If the excuse is from Allah, there is no need to repeat the prayer, but if the excuse is from the servant, then the prayer must be repeated." (Al-Bahr al-Ra'iq, Book of Tayammum, Volume 1, Page 149, Al-Turath)

Fiqh course
An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

18th November 2024 / 16th Jumada al-Awwal 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Ruling on Performing Qadha (Missed) Prayer During Makruh Times

Question:

What do scholars say about performing qadha prayer during the disliked (makruh) times?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

It is not permissible to perform qadha (missed) prayer during three disliked times, as it is necessary to offer qadha prayer within its proper time. Therefore, if someone performs qadha prayer during a makruh time, it will not be valid.

In "Badai' al-Sanai'" it is mentioned:

وأما شرائط جواز القضاء فجميع ما ذكرنا أنه شرط جواز الأداء فهو شرط جواز القضاء إلا الوقت فإنه ليس للقضاء وقت معين بل جميع الأوقات وقت له إلا ثلاثة وقت طلوع الشمس ووقت الزوال ووقت الغروب فإنه لا يجوز القضاء في هذه الأوقات لما مر أن من شأن القضاء أن يكون مثل الفائت والصلاة في هذه الأوقات تقع ناقصة والواجب في ذمته كامل فلا ينوب الناقص عنه،

Translation: "As for the conditions for the permissibility of qadha, all the conditions for the valid performance of prayer also apply to qadha, except for the time. There is no specific time for qadha, but all times are valid except for three: the time of sunrise, the time of Zawal (time of noon), and the time of sunset. It is not permissible to perform qadha during these times, because the purpose of qadha is to perform the prayer like it was missed, and during these times, the prayer is considered incomplete. The obligation on the person's account is complete, so an incomplete prayer cannot replace a complete one." (Badai' al-Sanai', Book of Prayer, Volume 1, Page 246, Al-Turath)

Fiqh course
An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

18th November 2024 / 16th Jumada al-Awwal 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Ruling on Performing Funeral Prayer Before Sunset

Question,

What do the scholars of religion say regarding the issue of performing the funeral prayer just before sunset, before the Maghrib prayer? (Daniyal, Oxford)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

It is considered Makruh Tahrimi (forbidden) to perform the funeral prayer at the time of sunset if the funeral was prepared beforehand but prayed during the prohibited time. However, if the funeral is brought at the prohibited time, then performing the funeral prayer is not makruh. If the funeral prayer is performed during the prohibited times, it does not require qada (repetition) but is considered ada (valid).

In *Al-Badā'i' wa'l-Ṣanā'i'*, it is stated:

وأما بيان ما يكره فيها فنقول: تكره الصلاة على الجنازة عند طلوع الشمس وغروبها،ونصف النهار فإن صلوا في أحد هذه الأوقات لم يكن عليهم إعادتها؛ لأن صلاة الجنازة لا يتعين لأدائها وقت ففي أي وقت صليت وقعت أداء لا قضاء

Translation:"As for the times when it is disliked to perform the funeral prayer, we say: The funeral prayer is disliked at sunrise, sunset, and midday. However, if it is performed at any of these times, there is no need to repeat it because the funeral prayer does not have a specific time; whenever it is performed, it is considered valid, not a missed prayer."

(*Al-Badā'i' wa'l-Ṣanā'i'*, *Kitāb al-Ṣalāh*, Vol. 1, p. 317, *Al-Turāth*)

Mufti Jalal al-Din Amjadi Rahmatullāh 'alayh (d. 1422 AH/2001 CE) writes:

"If the funeral is brought just 10 minutes before sunset, there is no harm in praying at that moment. The disliked time applies when the body was already prepared earlier and delayed until the disliked time." (*Fatāwā Fīẓ al-Rasūl*, Vol. 1, p. 443, published by Shabbir Brothers, Lahore)

Fiqh course
An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

18th November 2024 / 16th Jumada al-Awwal 1446 AH

Masah Rules for Changing Residency Status

Question:

What do the scholars of Islam say about the following issue: I am traveling from the UK to Karachi. While still a resident (muqeem), I performed masah (wiping) over my Mawzay (Leather socks). Then I became a traveler (musafir). Which duration of masah will apply to me?

(Tauqeer, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If a resident (muqeem) performs Wudhu (ablution), wears Mawzay, and then becomes a traveler (musafir) during the period of masah, the masah duration will change to that of a traveler. This means the individual can now perform masah for up to **three days and three nights** from the time of breaking Wudhu (hadath).On the other hand, if a traveler becomes a resident (muqeem), the masah duration will reduce to that of a resident. If the one-day-and-one-night duration (24 hours) for residents has already completed, the masah will immediately become invalid upon becoming a resident. In such a case, the person must remove the socks, wash their feet, and perform a new wudu before offering prayers. However, if the 24-hour period has not yet completed, they may continue masah for the remaining time.

It is mentioned in Bahar-e-Shariat:

"If a resident has not yet completed one day and one night of masah and then begins traveling, they may perform masah for up to three days and three nights from the time of breaking Wudhu. Conversely, if a traveler intends to reside and becomes a resident (muqeem), and the one-day-and-one-night period has already passed, the masah becomes invalid, and washing the feet becomes obligatory. If this happens during prayer, the prayer also becomes invalid. However, if the 24-hour period has not yet completed, they can continue masah for the remaining time."

(*Bahar-e-Shariat, Part 2, Page 365, Maktaba-tul-Madina, Karachi*)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

19th November 2024 / 17th Jumada al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Closing Eyes During Salah Due to Tiredness

Question:

What do Islamic scholars say about closing one's eyes during Salah (prayer) due to tiredness?

(Hasnain, Birmingham)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Closing one's eyes during Salah is Makruh Tanzihi (disliked but not sinful). It is better to avoid it. However, if closing the eyes due to tiredness helps a person achieve Khushu' (concentration and humility) in prayer, then it is permissible.

It is mentioned in Bada'i as-Sana'i:

"ويكره أن يغمض عينيه في الصلاة؛ لما روي عن النبي صلى الله عليه وسلم أنه نهى عن تغميض العين في الصلاة؛ ولأن السنة أن يرمي ببصره إلى موضع سجوده وفي التغميض ترك هذه السنة؛ ولأن كل عضو وطرف ذو حظ من هذه العبادة فكذا العين"

Translation: "It is disliked to close one's eyes in Salah because it is narrated that the Prophet صلی اللہ علیہ وسلم forbade closing the eyes during prayer. The Sunnah is to keep one's gaze directed towards the place of prostration, and closing the eyes neglects this Sunnah. Additionally, every body part, including the eyes, has a share in this act of worship." (Bada'i as-Sana'i, Volume 2, Page 81, Dar al-Hadith, Cairo)

It is mentioned in Tanweer al-Absar with Dur al-Mukhtar:

"(وتغميض عينيه) للنهي إلا لكمال الخشوع "

Translation: "(Closing one's eyes) is disliked due to the prohibition, except when it leads to achieving greater concentration and humility in prayer." (Tanweer al-Absar, Kitab al-Salah, Page 88, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

19th November 2024 / 17th Jumada al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Reciting Qur'an in the Third Rak'ah of Witr Prayer

Question:

What do Islamic scholars say about the issue that I thought reciting Qur'an (Qira'at) was only obligatory in the first two rak'ahs of Salah. Because of this, for a long time, I did not recite anything in the third rak'ah of Witr. What is the status of my prayers? (Hasnain, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

The Witr prayers you offered during this time are invalid because recitation (Qira'at) is obligatory (fard) in the third rak'ah of Witr. You must repeat those prayers. After reciting Surah Al-Fatihah in the third rak'ah, it is Wajib to either add a Surah, recite one long verse equivalent to three short verses, or recite three short verses. Additionally, reciting Dua-e-Qunoot in the third rak'ah of Witr is also Wajib.

From Fatawa Alamgiri:

"محل القراءۃ ففي الفرائض الركعتان حتى لو لم يقرأ في واحدۃ منه أو قرأ في واحدۃ فقط فسدت صلاتہ. كذا في الشمني شرح النقاية وفي الوتر والنفل الركعات كلها"

Translation:"The place of recitation in obligatory prayers is the first two rak'ahs. If someone does not recite in one of them or recites in only one rak'ah, their prayer becomes invalid. This is also mentioned in *Sharh al-Nuqayah*. In Witr and Nafl prayers, recitation is required in all rak'ahs."

(Fatawa Alamgiri, Volume 1, Page 89)

From Radd al-Muhtar:

"قراءۃ فاتحۃ الكتاب)،وضم) أقصر (سورۃ) كالكوثر أو ما قام مقامها، ھو ثلاث آيات قصار"

Translation: "Reciting Surah Al-Fatihah is obligatory, followed by the shortest Surah (e.g., Surah Al-Kawthar) or an equivalent amount, which is three short verses."

(Radd al-Muhtar, Obligations of Salah, Volume 1, Page 458, Al-Turath)

From Bahr al-Raiq:

"قراءۃ القنوت في الوتر واجبۃ"

Translation: "Reciting Dua-e-Qunoot in Witr is Wajib. (Bahr al-Raiq, Book of Salah, Volume 1, Page 318, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

19th November 2024 / 17th Jumada al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on the Validity of Sujood al-Sahw After Salaam

Question:

What do the scholars say regarding the situation when the prostration of forgetfulness (Sujood al-Sahw) was obligatory, but one forgot to perform it and completed the prayer by giving Salaam? Can Sujood al-Sahw be done afterward? (Muhammad Bilal, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

In the case where the prostration of forgetfulness (Sujood al-Sahw) was obligatory, it does not become invalid just by giving Salaam, as long as no actions were performed that would invalidate the prayer after giving Salaam. However, if you performed any action that contradicts the continuity of the prayer after giving Salaam, such as speaking, laughing aloud, intentionally breaking your state of purity (like having a minor ritual impurity), exiting the mosque, or turning your face away from the Qiblah, then in such cases, the opportunity for Sujood al-Sahw is lost. Therefore, in the scenario mentioned, if you remember before performing any action that invalidates the prayer, immediately perform the prostration of forgetfulness (Sujood al-Sahw), sit, and then complete the prayer by giving Salaam. The prayer will still be valid.

As stated in *Radd al-Muhtar*:

”ان السجودلایسقط بالسلام ولوعمدا، الااذافعل فعلایمنعہ من البناء بان تکلم اوقھقھۃ او احدث عمدااوخرج من المسجداوصرف وجھہ عن القبلۃ وھوذاکرلہ، لانہ فات محلہ“

Translation: “Sujood (prostration) does not become void by Salaam, even if done intentionally, unless an action is performed that invalidates the building of the prayer, such as talking, laughing, intentionally breaking Wudhu, exiting the mosque, or turning the face away from the qibla, while remembering, because in these cases, the place for Sujood has been missed.” (Radd al-Muhtar, Chapter on Sujood al-Sahu, Volume 2, Page 674, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

20th November 2024 / 18th Jumada al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Combining Zuhr and Asr Prayers

Question:

What do the Scholars say that in the UK, during November, the prayer times for Zuhr and Asr are very close together. When you're at work, it can be difficult to take time off again for Asr. So the question is, can we combine Zuhr and Asr prayers at the same time? (Hamid, Birmingham)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

It is important to know that each prayer must be performed within its specific time. Combining two prayers at the same time is not allowed. If you pray one prayer during the time of another, the prayer that you perform outside its time will be invalid. A simple solution for your situation is to pray Zuhr at its last time, just before the time for Asr begins. This way, when Asr time starts, you can perform it at the beginning of its time. This way, both prayers will be performed within their designated times.

It is mentioned in the Holy Quran : اِنَّ الصَّلٰوۃَ کَانَتْ عَلَی الْمُؤْمِنِیْنَ کِتَابًا مَّوْقُوْتًا

Translation: "Indeed, prayer has been decreed upon the believers a decree of specified times." (Quran, An-Nisa, 4:103)

It is mentioned in Fatawa Shami:

"(ولا جمع بين فرضين في وقت بعذر) سفر ومطر، وما رواه محمول على الجمع فعلاً لا وقتاً (فإن جمع فسد لو قدم) الفرض على وقته (وحرم لو عكس) أي أخره عنه (وإن صح) بطريق القضاء (إلا لحاج بعرفة ومزدلفة)"

Translation: "It is not permissible to combine two obligatory prayers at one time due to any excuse (like travel or rain). Any narrations that suggest otherwise are understood to refer to combining prayers in action (i.e., praying them together at different times), not in one time. If a prayer is combined and prayed before its time, it becomes invalid, and if it is prayed after its time, it becomes forbidden. However, if prayers are combined due to making up for them later (Qadha), it is valid, except for the case of Hajj when it is allowed in Arafah and Muzdalifah." (Dur Mukhtar, Kitab al-Salat, Volume 1, Page 55, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

20th November 2024 / 18th Jumada al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Praying with Physical Discomfort or Urges

Question:

What do Islamic scholars say about the issue of performing prayer while experiencing an urgent need to pass gas, urinate, or defecate? (Faizan Raza, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If a person feels an intense need to pass gas, urinate, or defecate during prayer, it is mandatory to break the prayer, perform ablution (Wudhu), and then repeat the prayer. If the time is so limited that performing Wudhu would cause the prayer time to expire, then the prayer should be continued, but later it must be repeated. This is because offering the prayer with *karāhat taḥrīmiyyah* (prohibitive dislike) is better than missing it entirely. However, every prayer performed in a state of *karāhat taḥrīmiyyah* must be repeated.

It is stated in Tabyeen al-Haqa'iq:

"ويكره أن يدخل في الصلاة وهو يدافع الأخبثين وإن شغله قطعها، وكذا الريح وإن مضى عليها أجزأه وقد أساءوقوله عليه السلام «لا صلاة بحضرة طعام ولا صلاة وهو يدافع الأخبثين» محمول على الكراهة ونفي الفضيلة حتى لو ضاق الوقت بحيث لو اشتغل بالوضوء تفوته يصلي لأن الأداء مع الكراهة أولى من القضاء"

Translation: "It is disliked to start prayer while holding back the urge to pass urine or stool. If one has already started the prayer in this state, it should be broken. The same applies to gas. If the prayer is completed in such a state, it will be valid but disliked. The Prophet ﷺ said: 'There is no prayer in the presence of food or when one is restraining the two needs (urine and stool).' This means that the prayer is disliked and less rewarded. However, if there is so little time left that performing Wudhu would cause the prayer to be missed, then one should pray in that state because performing the prayer with karāhat (dislike) is better than missing it entirely.

(*Tabyeen al-Haqa'iq*, Book of Prayer, Volume 1, Page 164, Al-Turath)

In Radd al-Muhtār (Durr al-Mukhtār), it states:

"كل صلاة أديت مع كراهة التحريم تجب إعادتها"

Translation:"Every prayer performed with karāhat taḥrīmiyyah (prohibitive dislike) must be repeated."

(Radd al-Muhtar, Chapter on the Description of Prayer, Volume 1, Page 457, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

25th November 2024 / 23rd Jumada al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Prayers for a Person with a Recurrent Gas Issue

Question:

What do the religious scholars say about this issue that I have a problem where I frequently pass gas, which breaks my Wudhu, so I cannot maintain my Wudhu for long. How can I perform prayers in such a situation? (Yasir Attari, Birmingham)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If you have such a severe condition where gas is passed repeatedly, and there is not enough time to perform Wudhu and offer the obligatory prayer, then in this case, you will be considered as having a legal excuse (*shar'i ma'zur*). You can perform Wudhu within the prayer time and offer as many obligatory and voluntary prayers as you can in that time. Once the prayer time ends, your Wudhu will break. However, if you get enough time to perform Wudhu and offer the obligatory prayer, then you are no longer considered legally excused (*shar'i ma'zur*).

As mentioned in *Durr al-Hukkam*, *Sharh Ghurar al-Ahkam*:

"وإنما يصير صاحب عذر إذا لم يجد في وقت صلاة زمانا يتوضأ ويصلي فيه خاليا عن الحدث،وهو) أي صاحب العذر (يتوضأ لوقت كل فرض ويصلي به) أي بذلك الوضوء (فيه) أي في ذلك الوقت (ما شاء) من فرض ونفل، (وينقضه) أي وضوء المعذور (خروج الوقت لا دخوله"

Translation: "A person becomes *shar'i ma'zur* if they do not find enough time during the prayer period to perform Wudhu and pray without being in a state of impurity. The legally excused person performs Wudhu for every obligatory prayer time and can offer as many obligatory or voluntary prayers as they wish during that time with the same Wudhu. The Wudhu of such a person breaks at the end of the prayer time, not at the beginning of it."

(Durr al-Hukkam, Book of Purification, Vol. 1, Page 44, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

25th November 2024 / 23rd Jumada al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Standing on One Foot During Prayer

Question:

What do the scholars say about this issue: Is it permissible to stand on one foot while praying in the standing position?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Without a valid excuse, performing Salah while standing on one foot is Makruh Tahreemi (prohibitively disliked), and the prayer must be repeated. However, if there is a valid excuse, it will not even be considered Makruh.

In Al-Jawhar al-Nayra, it is mentioned:

”ویکرہ القیام علی أحد القدمین في الصلاۃ من غیر عذر وتجوز الصلاۃ وللعذر لا تکرہ“

Translation: “It is disliked to stand on one foot during prayer without any excuse, but the prayer remains valid. If there is an excuse, it is not disliked.”

(Al-Jawhar al-Nayra, Chapter on the Description of Prayer, Volume 1, Page 50, Al-Turath)

It is stated in Bahar-e-Shariat:

“Standing on one foot, i.e., lifting the other foot off the ground, is *Makruh Tahreemi* (prohibitively disliked). However, if it is done due to an excuse, there is no harm in it.”

(Bahar-e-Shariat, Volume 1, Page 510, Maktaba-tul-Madina, Karachi)

In Radd al-Muhtār (Durr al-Mukhtār), it states:

”کل صلاۃ أدیت مع کراھۃ التحریم تجب إعادتھا“

Translation: “Every prayer performed with karāhat taḥrīmiyyah (prohibitive dislike) must be repeated.”

(Radd al-Muhtar, Chapter on the Description of Prayer, Volume 1, Page 457, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

25th November 2024 / 23rd Jumada al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Delaying Recitation After Surah Al-Fatihah in Prayer

Question:

What do the scholars of Islam say about this issue: After reciting Surah Al-Fatihah in prayer, I paused to think about which Surah to recite next. After a short while, I began reciting the Surah and performed Sajdah Sahw (prostration of forgetfulness) at the end. Was my prayer valid in this manner?

(Jawaad Hussain, Birmingham)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If you remained silent after Surah Al-Fatihah for the duration it takes to say "سبحان اللہ" three times, then Sajdah Sahw became necessary because delaying the recitation of a Surah, which is a Wajib (necessary act), requires Sajdah Sahw. Since you performed Sajdah Sahw, your prayer is valid.

It is mentioned in Durr al-Mukhtar:

فلا سجود في العمد، قيل إلا في أربع: ترك القعدة الاولى، وصلاته فيه على النبي ، وتفكره عمدا حتى شغله عن ركن، وتأخير سجدة الركعة الاولى إلى آخر الصلاة

Translation: "Prostration of forgetfulness is not obligatory for deliberate mistakes, except in four cases: missing the first sitting (qa'dah), reciting Salat upon the Prophet ﷺ in the sitting, intentionally reflecting to the extent that it distracts from a pillar (rukn), or delaying the prostration of the first rak'ah until the end of the prayer."

(Durr al-Mukhtar, Chapter on Sajdah Sahw, Page 99, Al-Turath)

It is also mentioned in Fatawa Alamgiri:

ولا يجب السجود إلا بترك واجب أو تأخيره أو تأخير ركن أو تقديمه أو تكراره أو تغيير واجب بأن يجهر فيما يخافت،

Translation: "Sajdah Sahw becomes obligatory only in cases of missing a Wajib, delaying it, delaying a pillar, bringing a pillar forward, repeating an act, or altering a Wajib, such as reciting aloud where it should be recited silently."

(Fatawa Alamgiri, Book of Prayer, Volume 1, Page 126, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

30th November 2024 / 28 Jumada al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Is Performing Namaz with Jama'at Wajib Upon a Traveler?

Question:

What do the scholars of Islam say about this issue: Is congregational prayer (jama'ah) obligatory for a traveler? (Ahmad Raza, Dudley)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

There is a difference of opinion among scholars regarding whether congregational prayer is necessary for a traveler. Some scholars say it is Wajib, while others say it is not. However, Ala Hazrat Imam Ahmad Raza Khan رحمۃ اللہ علیہ reconciled these views by stating that if a traveler is in a state of rest (staying in one place), then joining the congregation is Wajib. If the traveler is in a state of movement (on the road or fleeing), it is not necessary. However, if a traveler is in a state of rest skips congregational prayer, the ruling of sinfulness will apply, but it will be lighter compared to a resident who misses the congregation.

In Jadd al-Mumtarr, it is mentioned:

فلیس بعذر کما فی القنیہ ،اقول ،لکن فی ”عمدۃ القاری“ باب فضل الجماعۃ آخر،(ان الجماعۃ لا تتاکّد فی حق المسافرلوجود المشقۃ)وان حمل ھذا علی الفرار وذلک علی القرار حصل توفیق ،واللہ تعالی اعلم۔

Translation: “Travel itself is not an excuse (for missing the congregation), as stated in Quniyah. I say: However, in ‘Umdat al-Qari, under the chapter ‘The Virtue of Congregation,’ it is mentioned at the end that congregational prayer is not emphasised as much for a traveler because there is hardship for them. If this is applied to the state of movement, and the obligation of congregation is applied to the state of rest, then the two opinions are reconciled. And Allah knows best.” (Jadd al-Mumtar, Chapter on Imamat, Volume 3, Page 276, Maktabah al-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

30th November 2024 / 28 Jumada al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Best Timing of Awraad and Waza'if After Prayers

Question:

What do the scholars of religion say regarding this issue: Should the supplications and invocations after the prayer be read immediately after the obligatory prayer, or should they be read after completing the Sunnah and Nafl prayers?

(Nizamuddin)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

It is preferable to read the long supplications and invocations after the emphasised Sunnah (Sunnah Muakkadah) prayers because delaying the emphasised Sunnah prayer after the obligatory prayer is disliked (Makruh Tanzihī). However, if the Sunnah prayer is non-emphasised, then there is no harm in doing the supplications and invocations immediately.

It is mentioned in Fatawa Shami:

ويكره تأخير السنة إلا بقدر اللهم أنت السلام إلخ. قال الحلواني: لا بأس بالفصل بالأوراد واختاره الكمال. قال الحلبي: إن أريد بالكراهة التنزيهية ارتفع الخلاف

Translation: "It is disliked to delay the Sunnah except for the time it takes to say 'Allahumma Anta as-Salam…'" Imam al-Halwani said: "There is no harm in taking a brief pause for the invocations, and this opinion is preferred by al-Kamal." Imam al-Halabi said: "If this dislike refers to the Tanzihī (minor) dislike, then the disagreement is resolved."

(Fatawa Shami, Book of Prayer, Volume 1, page 530, al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

3rd December 2024 / 30th Jumada al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Performing Salah al-Hajat Before Fajr

Question:

Can one perform the Salah al-Hajat before Fajr prayer? (Hammad Shabbir)

بسم الله الرحمن الرحيم

الجواب بعون الملک الوهاب اللهم هداية الحق والصواب

After the time for Fajr prayer begins, it is considered disliked (makruh) to perform any optional prayers (nafl) except for the Sunnah of Fajr. Therefore, Salah al-Hajat should either be performed before the time for Fajr begins or at a time when it is not disliked, such as during the times of Ishraq or Chasht.

In "Dur al-Mukhtar," it is stated:

وكذا) الحكم من كراهة نفل وواجب لغيره لا فرض وواجب لعينه (بعد طلوع فجر سوى سنته) لشغل الوقت به تقديرا، حتى لو نوى تطوعا كان سنة الفجر بلا تعيين،

Translation: "Similarly, the ruling of dislike for nafl and obligatory prayers for others applies after the dawn, except for the Sunnah of Fajr, because the time is occupied with it. Even if one intends to pray an optional prayer, it will be counted as the Sunnah of Fajr without specifying the intention." (Dur al-Mukhtar, Kitab al-Salat, Volume 1, Page 54, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظله العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

3rd December 2024 / 30th Jumada al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Prayer Performed in a State of Impurity

Question,

What do the scholars of Islam say regarding the issue of someone experiencing a nocturnal emission (Janabah) during the night without realizing it, performing the Fajr prayer, and only discovering the impurity afterward? (Malik Asghar Iqbal)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If someone performs the prayer while in a state of impurity (Janabah) due to not realising it, the prayer is invalid for both the individual and all those who followed him in congregation. Consequently, it is obligatory to repeat the prayer. Furthermore, it is incumbent upon the individual to inform the followers so they can also repeat their prayer.

In *Dur al-Mukhtar* it is stated:

وإذا ظهر حدث إمامه) وكذا كل مفسد في رأي مقتد (بطلت فيلزم إعادتها) لتضمنه صلاة المؤتم صحة وفسادا (كما يلزم الامام إخبار القوم إذا أمهم وهو محدث أو جنب) أو فاقد شرط أو ركن

Translation: “If the impurity (Hadath) of the Imam becomes apparent, or if anything else invalidating the prayer according to the followers’ view is discovered, the prayer becomes invalid. Thus, it is necessary to repeat it, as the validity and invalidity of the Imam’s prayer are tied to that of the followers. Similarly, it is the Imam’s duty to inform the congregation if he led the prayer in a state of impurity, Janabah, or lacking any required condition or pillar.”

(*Dur al-Mukhtar*, *Bab al-Imamah*, Page 80, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

3rd December 2024 / 30th Jumada al-Awwal 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Ruling on Forgetting the Fourth Takbeer in Funeral Prayer

Question:

What do the scholars of Islam say regarding the issue where an Imam forgets the fourth Takbeer during the funeral prayer, says Salam to one side, and then remembers? If he says the fourth Takbeer and then completes the prayer with Salam, will the funeral prayer be valid?

(Muhammad Ali Raza)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

In the case where the Imam forgets the fourth Takbeer, says Salam to one side, and then remembers, if he says the fourth Takbeer and then completes the prayer with Salam, the funeral prayer will be valid.

It is stated in Fatawa Alamgiri:

”ولو سلم الإمام بعد الثالثة ناسيا كبر الرابعة ويسلم، كذا في التتارخانية“

Translation: “If the Imam says Salam after the third Takbeer by mistake, he should say the fourth Takbeer and then complete the prayer with Salam. This is mentioned in the Tatar Khaniyyah.”

(Fatawa Alamgiri, Chapter 21 on Funerals, Volume 1, Page 165, Al-Turath edition)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

3rd December 2024 / 30th Jumada al-Awwal 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

The Necessary Aspects of Qaumah and Jalsah in Prayer

Question:

What do the scholars of Islam say regarding the following question: Are there 2 Wajibat in Qawmah and Jalsah? If so, what are they?

(Ahsan Khan)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

In the prayer (Ṣalāh), one Wajib is the Qawmah and Jalsah themselves, as they are inherently mandatory. Additionally, the proper fulfillment of these acts, along with all other prayer postures, with stillness and tranquility (Ta'dīl al-Arkān), is also obligatory. If either is missed unintentionally, it necessitates Sajdah al-Sahw (prostration of forgetfulness). Hence, these two aspects can be counted as two separate obligations.

Reference from al-Baḥr al-Rā'iq:

"وفي المحيط لو ترك تعديل الأركان أو القومة التي بين الركوع والسجود ساهيا لزمه سجود السهو.فيكون حكم الجلسة بين السجدتين كذلك؛ لأن الكلام فيهما واحد"

Translation: "If a person unintentionally leaves out Ta'dīl al-Arkān (fulfilling the postures of prayer correctly) or Qaumah (standing after bowing), they must perform Sajdah al-Sahw. The same ruling applies to Jalsah (sitting between prostrations) because the matter is the same for both."

(al-Baḥr al-Rā'iq, Book of Prayer, Vol. 1, p. 317, al-Turāth)

Reference from al-Jawharah al-Nayyirah:

"الطمأنينة في سائر الأركان واجبة"

Translation: "Tranquility (Tamaneenah) in all the pillars of prayer is obligatory."

(al-Jawharah al-Nayyirah, Book of Prayer, Vol. 1, p. 54, al-Turāth)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

4th December 2024 / 1st Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

The Legitimacy of Supplications After Durood-e-Ibrahimi in Salah

Question:

What do Islamic scholars say about the prayer recited after the Durood-e-Ibrahimi in Salah? (Jawad Awan)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

In Salah, any prayer resembling the words of the Quran or narrated from the Prophet (صلی اللہ علیہ وسلم) can be recited. The supplication "رَبِّ اجْعَلْنِي..." is similar to the Quranic prayer of Prophet Ibrahim (علیہ السلام) mentioned in Surah Ibrahim.

It is stated in Inayah Sharh Hidayah:

"ودعا بما يشبه ألفاظ القرآن والأدعية المأثورة) وما يشبه ألفاظ القرآن مثل أن يقول اللهم اغفر لي ولوالدي، ومثل قوله واغفر لأبي، والمأثورة هي المروية عن رسول الله ﷺ"

Translation: "One may supplicate with words resembling those of the Quran or authentic prophetic supplications. For example, saying: 'O Allah, forgive me and my parents,' or 'Forgive my father.' The authentic supplications are those narrated from the Prophet (صلی اللہ علیہ وسلم)."

(Inayah Sharh Hidayah, Chapter on the Description of Salah, Vol. 1, p. 318, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

4th December 2024 / 1st Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on a Seated Follower Praying Behind a Standing Imam

Question:

What do the scholars say about the issue of a follower praying while seated on a chair while the imam is standing? (Hafiz Muhammad Abu Al-Hasan)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

A person praying while seated on a chair can validly follow an imam who is standing.

Note: Many people today start praying while seated without a valid excuse, even with minor discomfort. Except for voluntary (nafl) prayers, sitting and praying without a valid Islamic excuse is not permissible. If there is a genuine excuse, one must seek proper guidance regarding praying while seated.

It is stated in Bidayah Sharh Hidayah:

"فإنه يصح اقتداء القاعد بالقائم والمومئ بالراكع والساجد"

Translation: "It is valid for a person praying while seated to follow one who is standing, and for someone indicating rukūʿ or sujūd to follow one performing them."

(Bidayah Sharh Hidayah, Chapter on the Prayer of the Sick, Volume 2, Page 644, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

4th December 2024 / 1st Jumada Al-Akhirah 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Joining Congregational Prayer After Fulfilling Obligatory Prayer

Question:

What do Islamic scholars say regarding the issue of joining a congregational prayer after having already performed the obligatory prayer individually? (Muhammad Muneeb Hassan)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If someone has already performed their obligatory prayer individually and later a congregational prayer is established, they can join the congregation with the intention of offering nafl (voluntary) prayers during Dhuhr and Isha. However, they cannot join the congregation for Fajr, Asr, or Maghrib. This is because nafl prayers are not permitted after Fajr and Asr, and praying three raka'at as voluntary prayer in Maghrib is not legislated.

It is mentioned Fatawa Shami:

”(أتم) منفردا (ثم اقتدى) بالإمام (متنفلا، ويدرك) بذلك (فضيلة الجماعة) حاوي (إلا في العصر) فلا يقتدي لكراهة النفل بعده“

Translation: “If someone completed their prayer individually and then followed the imam with the intention of nafl (voluntary prayer), they would attain the virtue of congregation—except in Asr, where joining with the intention of nafl is disliked due to the prohibition of voluntary prayers after it.”

(Fatawa Shami, Chapter on Catching the Congregation, Vol. 2, p. 52, Al-Turath)

It is mentioned in Hashiyat Al-Sawi:

”وكره) النفل (بعد) طلوع (فجر) صادق (وبعد أداء فرض) عصر“

Translation: “Nafl (voluntary prayer) is disliked after the true dawn (Fajr) has risen and after the obligatory prayer of Asr has been performed.” (Hashiyat Al-Sawi, Book of Prayer, Vol. 1, p. 242, Al-Turath)

Fiqh course
An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

4th December 2024 / 1st Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Repeating a Verse of Prostration Before and During Prayer

Question:

What do Islamic scholars say about this issue: While leading Taraweeh prayers, it sometimes happens that the Imam, before starting the prayer, sits at the prayer mat and reviews the verses from the Qur'an that are to be recited in the upcoming rak'ahs. If among these verses there is a verse of prostration (آیتِ سجدہ), and during the prayer the Imam recites that same verse and performs the prostration, will this single prostration suffice, or will a second prostration need to be performed after the prayer?

(Hafiz Asif, Birmingham)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If, before the Taraweeh congregation begins, the Imam recites a verse of prostration (آیتِ سجدہ) while seated at the prayer mat and then, without changing his place, immediately engages in prayer and recites the same verse during the prayer, performing the prostration within the prayer, then this single prostration will suffice for both recitations.

It is mentioned in Al-Jawhar Al-Nayyirah:

"من تلا آية سجدة فلم يسجدها حتى دخل في الصلاة فتلاها وسجد أجزأته السجدة عن التلاوتين"

Translation: "Whoever recites a verse of prostration but does not prostrate until he enters into prayer, and then recites the same verse during the prayer and performs the prostration, that single prostration will suffice for both recitations."

(Al-Jawhar Al-Nayyirah, Chapter on Prostration of Recitation, Volume 1, Page 82, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

7th December 2024 / 3rd Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Writing a Verse of Prostration Without Recitation

Question:

What do the Islamic scholars say about this issue: Just as performing Sajdah (prostration) becomes obligatory upon reciting or hearing a verse of prostration (آیت سجدہ), does it also become obligatory if someone writes a verse of prostration?

(Tasaduq, Derby)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Writing a verse of prostration does not make Sajdah obligatory. However, if the verse is also recited aloud while writing it, then Sajdah will become obligatory.

It is mentioned in Fatawa Alamgiri:

”والسجدة واجبة في هذه المواضع على التالي والسامع سواء قصد سماع القرآن أو لم يقصد،ولا تجب السجدة بكتابة القرآن“

Translation: “Prostration becomes obligatory in these instances for both the one who recites and the one who hears the verse, whether the listener intended to hear the Qur’an or not. However, Sajdah does not become obligatory by merely writing the Qur’an.”

(Fatawa Alamgiri, Book of Salah, Volume 1, Pages 132-133, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

7th December 2024 / 3rd Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Fulfilling Sajdah Tilawat During Salah

Question:

What do the Islamic scholars say about this issue: If someone already has a Sajdah Tilawat (prostration of recitation) due upon them, can they make the intention for that Sajdah while performing a prostration in Salah?

(Owais, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If Sajdah Tilawat becomes obligatory outside of Salah, it cannot be fulfilled by intending it during a prostration in Salah. Instead, it must be performed separately outside of Salah.

It is stated in Al-Jawhar al-Nayyirah:

”ولا يسقط ما وجب خارج الصلاة بل يسجدها بعد الصلاة؛ لأنه حين اشتغل بالصلاة تبدل المجلس“

Translation: “A Sajdah that became obligatory outside of Salah is not waived by a prostration within Salah; rather, it must be performed after Salah, as engaging in Salah changes the context (Majlis).”

(Al-Jawhar al-Nayyirah, Chapter on Sajda Tilawat, Volume 1, Page 82, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

7th December 2024 / 3rd Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Repeating Du'a-e-Qunoot in Witr Prayer

Question:

What do the Islamic scholars say about this issue: Will repeating Du'a-e-Qunoot during the Witr prayer make Sajdah Sahw (prostration of forgetfulness) obligatory? (Owais, Canada)

بسم الله الرحمن الرحيم

الجواب بعون الملک الوهاب اللهم هداية الحق والصواب

Repeating Du'a-e-Qunoot in the third rak'ah of Witr prayer is not prescribed, so it is better to avoid repetition. However, if someone does repeat Du'a-e-Qunoot, Sajda Sahw will not become obligatory. This is because Sajda Sahw becomes necessary due to three reasons: forgetting to perform a Wajib (necessary act), altering a Wajib, or shifting a Fard (obligatory act) from its original position in Salah. In this case, the Wajib of reciting Du'a-e-Qunoot has already been fulfilled.

It is mentioned in Al-Bahr al-Ra'iq:

"أن تكرار القنوت في موضعه ليس بمشروع"

Translation: "Repeating Du'a-e-Qunoot in its designated place is not prescribed."

(Al-Bahr al-Ra'iq, Chapter on Witr and Nawafil, Volume 2, Page 44, Al-Turath)

It is further explained in Al-Bada'i al-Sana'i:

"وأما بيان سبب الوجوب فسبب وجوبه ترك الواجب الأصلي في الصلاة، أو تغييره أو تغيير فرض منها عن محله الأصلي ساهيا؛ لأن كل ذلك يوجب نقصانا في الصلاة فيجب جبره بالسجود"

Translation: "The reason for the obligation of Sajdah Sahw is leaving a necessary act in Salah, altering it, or shifting an obligatory act from its original position unintentionally. These actions cause a deficiency in Salah, which must be compensated by Sajda Sahw."

(Al-Bada'i al-Sana'i, Book of Salah, Volume 1, Page 164, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظله العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

7th December 2024 / 3rd Jumada Al-Akhirah 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Ruling on Performing Sajdah Tilawat During Disliked Times

Question:

What do the Islamic scholars say regarding performing Sajdah Tilawat (prostration of recitation) during disliked times when an Ayah of Sajdah is recited ? (Bint Liaqat, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If an Ayah of Sajdah is recited during a disliked time and the Sajdah is performed immediately, it is permissible. However, it is better to delay the Sajdah until the disliked time has passed. If the Ayah of Sajdah was recited during a permissible time but the Sajdah was performed during a disliked time, then this is considered Makrooh Tahreemi (prohibitively disliked), and the Sajdah Tilawat must be repeated.

It is stated in Fatawa Hindiyyah:

"ولو تلاها في وقت مباح فسجدها في أوقات مكروهة لم تجز ولو تلاها في أوقات مكروهة فسجد في هذه الأوقات جاز"

Translation: "If someone recites an Ayah of Sajdah during a permissible time but performs the Sajdah in a disliked time, it is not valid. However, if the Ayat was recited during a disliked time and the Sajdah was performed in that same time, it is permissible."

(Fatawa Hindiyyah, Book of Salah, Volume 1, Page 135, Al-Turath)

It is further explained in Bahar-e-Shariat:

"If an Ayah of Sajdah is recited during these disliked times, it is better to delay the Sajdah until the disliked time has passed. However, if it is performed during the disliked time, it is still permissible. But if the Ayah was recited during a permissible time and the Sajdah was performed during a disliked time, it is considered Makruh Tahreemi." (Bahar-e-Shariat, Volume 1, Section on Salah Times, Maktaba-tul-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

7th December 2024 / 3rd Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Making Up Missed Prayers

Question:

What do the scholars of Islam say about how missed (qadha) prayers should be performed? Should the four obligatory (fard) rak'ahs of such prayers be performed as four or two? Also, is it necessary to make up for the Sunnah rak'ahs of Fajr and the Witr prayer?

(Muhammad Amjad)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

When making up missed prayers, the rak'ahs should be performed according to the state in which the prayer was missed. If a prayer was missed while travelling, its qadha will consist of two rak'ahs, even if the person performs it while residing. Conversely, if a prayer was missed while residing, its qadha will consist of four rak'ahs, even if the person performs it while travelling.As for the Sunnah rak'ahs of Fajr, it is not obligatory to make them up. However, it is wajib to perform the qadha of the Witr prayer in full.

Reference from Fatawa Alamgiri:

"أن الفائتة تقضي على الصفة التي فاتت عنه لعذر وضرورة فيقضي مسافر في السفر ما فاته في الحضر من الفرض الرباعي أربعا والمقيم في الإقامة ما فاته في السفر منها ركعتين والقضاء فرض في الفرض وواجب في الواجب سنة في السنة"

Translation: "A missed prayer should be made up in the same state in which it was missed, whether due to an excuse or necessity. For example, if a traveller missed a four-rak'ah prayer while residing, they should perform it as four rak'ahs even in travel. Similarly, if a resident missed a two-rak'ah prayer during travel, they should perform it as two rak'ahs even while residing. Performing qadha is obligatory for obligatory (fard) prayers, necessary for Wajib prayers, and Sunnah for Sunnah prayers." (Fatawa Alamgiri, Kitab al-Salah, Vol. 1, Page 121, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

10th December 2024 / 6th Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Repeating Surah Al-Fatiha in Audible Prayers

Question:

What do the scholars of Islam say regarding this issue: If an Imam in an audible prayer (Jahri Salah) recites half or more of Surah Al-Fatiha silently and, upon being prompted (Luqmah) by a follower, recites Surah Al-Fatiha again from the beginning and performs Sajdah Sahw (prostration for forgetfulness), will the prayer be valid? (Muhammad Akram Malik)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If the imam in an audible prayer has recited half of Surah Al-Fatiha silently, and upon being prompted by a follower, starts Surah Al-Fatiha again from the beginning, the prayer remains valid, and Sajdah Sahw is not required. However, if the imam had already recited more than half of Surah Al-Fatiha silently, it was obligatory for him not to repeat the Surah from the beginning. In this case, Sajdah Sahw would have already become obligatory due to delaying the obligatory act of reciting aloud. Therefore, prompting (Luqmah) in this instance was also not appropriate. If the Imam, despite this, deliberately accepts the follower's prompt and starts reciting Surah Al-Fatiha again from the beginning audibly, the prayer will become invalid. In such a scenario, both the imam and the followers will need to repeat their prayer.

It is stated in Jadd Al-Muhtar:

"لو خافت ببعض الفاتحۃ یعیدہ جھرا لان تکرار البعض لایوجب السھو ولا الاعادۃ و الاخفاء بالبعض یوجبہ فبالاعادۃ جھرا یزول الثانی و لایلزم الاول."

Translation: If part of Surah Al-Fatiha was recited silently, it should be repeated aloud because repeating a portion of the Surah does not necessitate Sajdah Sahw or invalidate the prayer. Silent recitation of a portion, however, makes Sajdah Sahw obligatory. By repeating the Surah audibly, the need for Sajdah Sahw is resolved, and there is no obligation to perform Sajdah Sahw. (Jadd Al-Muhtar, Kitab Al-Salah, Fasl Fi Al-Qira'ah, Vol. 3, Pg. 237, Maktaba Al-Madina, Karachi).

it is stated in Fatāwā Amjadiyyah: If Surah Al-Fatiha is recited silently and then repeated audibly, the ruling depends on the portion recited. If most of Surah Al-Fatiha was already recited silently and then repeated, Sajdah Sahw becomes obligatory, as this repetition constitutes a deliberate act. However, if less than half of the Surah was recited silently before repeating, neither Sajdah Sahw nor repeating the prayer is necessary. (Fatāwā Amjadiyyah, Kitab Al-Salah, Vol. 1, Pg. 282, Maktaba Rizwiyya, Karachi).

It is stated in Fatāwā Razawiyyah: Prompting (Luqmah) without valid need is impermissible and, in principle, invalidates the prayer. While necessity can allow an exemption, prompting without necessity leads to the invalidation of the prayer. (Fatāwā Razawiyyah, Vol. 7, Pg. 260, Maktaba Raza Foundation, Lahore)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

10th December 2024 / 6th Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on a Masbooq Offering Salaam by Mistake

Question:

What do the scholars say about the ruling if a masbooq (latecomer) mistakenly performs Tasleem (saying Salam) along with the Imam? (Tassaduq Attari, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If the follower mistakenly performs the Salam along with the Imam and then remembers, he should stand up and continue the prayer from where he left off. In this case, there will be no need for Sajdah Sahw (prostration of forgetfulness), and the prayer will remain valid without any issue, because until the Imam performs the Salam, the follower was still in the state of following the Imam. However, if the follower performs the Salam after the Imam has completed it, he will be required to perform Sajdah Sahw. If the follower deliberately performs the Salam at the wrong time, his prayer will be invalid.

It is stated in al-Bahr al-Ra'iq:

"من أحكامه أنه لو سلم مع الإمام ساهيا أو قبله لا يلزمه سجود السهو؛ لأنه مقتد، وإن سلم بعده لزمه، وإن سلم مع الإمام على ظن أن مع الإمام فهو سلام عمد فتفسد"

Translation: "Among the rulings is that if a follower performs the Salam with the Imam or before him, there is no need for Sajdah Sahw because he is still in the state of following the Imam. However, if the follower performs the Salam after the Imam, Sajdah Sahw will be necessary. And if he performs the Salam with the Imam, thinking he should do so, it will be considered deliberate, and his prayer will become invalid."

(al-Bahr al-Ra'iq, Kitab al-Salat, Vol. 1, page 401, al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

10th December 2024 / 6th Jumada Al-Akhirah 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Ruling on a Traveller Performing Full Prayer

Question:

What do the scholars say regarding the matter that if a traveller has time and wishes to complete the full prayer, is it allowed for him? (Khalid Mehmood)

بسم الله الرحمن الرحيم

الجواب بعون الملک الوهاب اللهم هداية الحق والصواب

It is obligatory for a Shari'ah traveller to shorten the four-unit obligatory prayer. If he deliberately performs all four units and sits for the second (final) sitting, the obligatory prayer is fulfilled, and the last two units will be considered as voluntary prayers. However, due to the neglect of the obligation (shortening), repentance is necessary, and the prayer must be repeated. If the traveller mistakenly performs all four units, then performing Sajdah Sahw (the prostration of forgetfulness) makes the prayer valid. If he does not perform Sajdah Sahw, the prayer must be repeated.

In the book Maraqī al-Falāḥ Sharh Nur al-Iḍāḥ, it is mentioned:

فإذا أتم الرباعية و»الحال أنه «قعد القعود الأول» قدر التشهد «صحت صلاته» لوجود الفرض في محله وهو الجلوس على الركعتين وتصير الأخريان نافلة له «مع الكراهة» لتأخير الواجب وهو السلام عن محله إن كان عامدا فإن كان ساهيا يسجد للسهو «وإلا» أي وإن لم يكن قد جلس قدر التشهد على رأس الركعتين الأوليين «فلا تصح» صلاته لتركه فرض الجلوس في محله واختلاط النفل بالفرض قبل كماله

Translation: "If the traveller completes the four units of prayer, and after the first two units, he sits for a period equal to the amount of time for the testimony (Tashahhud), his prayer is valid, because the obligation (the sitting) was fulfilled at its correct place, i.e., sitting after two units. The last two units will be voluntary prayers. However, if he deliberately delays the peace (Salam), it is disliked. If he forgets and delays it, he must perform Sajdah Sahw. If he does not sit for the duration of the testimony after the first two units, his prayer is invalid, as the obligatory sitting was missed, and the voluntary prayer was mixed with the obligatory one before its completion." (*Maraqī al-Falāḥ*, Book of Prayer, p. 163, al-Turāth)

In *Nukhbat al-Afkar* it is stated:

"إذا صلى أربعا متعمدا أعاد"

Translation: "If a traveller intentionally prays four [rak'ahs], he must repeat the prayer,"

(Nukhbat al-Afkar, Chapter on the Prayer of the Traveller, Volume 6, Page 314, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظله العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

10th December 2024 / 6th Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Performing Missed Prayer During Disliked Time

Question:

What is the ruling if a person is praying missed Salah, and during the prayer, the disliked (makruh) time starts, and he does not realise it, and someone informs him during the prayer that it is now the discouraged time, will the prayer he has already performed be valid?

(Muhammad Zareer Muqit)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

It is necessary to perform the missed prayer within its prescribed time. Therefore, if someone was performing a missed prayer and the disliked time entered during it, and someone informed him, then it is obligatory to break the prayer. Later, the prayer should be performed during a non-disliked time. However, if he did not break it and completed the prayer, the obligation will be discharged, but he will be sinful.

In Fatawa Alamgeeri it is mentioned:

”ويجب قطعه وقضاؤه في وقت غير مكروه في ظاهر الرواية ولو أتمه خرج عن عهدة ما لزمه بذلك الشروع. هكذا في فتح القدير وقد أساء ولا شيء عليه“

Translation: “It is obligatory to break the prayer and perform it during a non-disliked time, according to the apparent narration. If he completes it, he is relieved of what was required of him by starting it. This is mentioned in Fath al-Qadeer, and it is said that he has done wrong, but there is no penalty upon him.” (Fatawa Alamgeeri, Book of Prayer, Volume 1, Page 52, Al-Turath)

In Bahar al-Shariat it is mentioned:

“Performing a missed prayer during these times is unlawful. If one begins the missed prayer, it becomes obligatory to break it and perform it at a non-disliked time. If he does not break it and completes it, the obligation is discharged, but he will be sinful.”

(Bahar al-Shari’ah, The Explanation of Prayer Times, Page 454, Maktabah al-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

10th December 2024 / 6th Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Reciting a Longer Surah in the Second Rak'ah

Question:

What do the scholars of Islam say about the issue where someone recites a shorter Surah in the first rak'ah and a longer Surah in the second rak'ah? Will the prayer still be valid? (Muhammad Asif)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Reciting a shorter Surah in the first rak'ah and a longer Surah in the second rak'ah is *Makruh Tanzihi* (disliked without sin), but the prayer will still be valid. The difference between how a shorter and longer Surah is determined: If both Surahs are equal (in terms of the number of Ayaat), to add 3 or more Ayahs onto the second rakaah's Surah is disliked (Makruh). If the Surahs are unequal in length, the number of verses is not the primary consideration. Instead, the length of the words and letters is taken into account. A significant difference in the length of words and letters between the surahs will make it disliked, even if the number of verses is the same.

It is mentioned Hashiyat al-Tahtawi:

"وتكره إطالة الثانية على الأولى الخ"

Translation: "It is disliked to make the second rak'ah longer than the first rak'ah, and this is *Tanzihi* (disliked without sin)." (Hashiyat al-Tahtawi, Kitab al-Salah, p. 264, al-Turath edition)

It is mentioned in Bahar-e-Shariat:

"Making the recitation of the second rak'ah longer than the first is disliked if there is a clear difference. If both surahs have an equal number of verses, exceeding by three or more verses is disliked. If the surahs differ in length, the number of verses is not considered; rather, the length of words and letters is taken into account. A significant difference in these makes it disliked, even if the verses are numerically equal, such as reciting *Al-Inshirah* in the first rak'ah and *Al-Bayyinah* in the second."
(Bahar-e-Shariat, Vol. 1, Part 3, p. 548, Maktaba-tul-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

10th December 2024 / 6th Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

The Ruling on leaving Sunnah Actions in Ablution (Wudhu)

Question:

What do the scholars say regarding performing ablution (wudu) by washing only the four obligatory parts, while leaving out rinsing the mouth and putting water into the nose? (Rashid, Rochdale)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If someone leaves out the Sunnah actions of ablution, such as rinsing the mouth and sniffing water into the nose, the ablution will still be valid. However, if someone develops the habit of neglecting these actions, they will be sinful because these are among the *Sunan-e-Huda* (emphasised Sunnahs). Leaving them occasionally is disliked, but making it a habit is a sin.

In Fatawa Alamgiri, it is stated:

”إن ترك المضمضة والاستنشاق أثم على الصحيح؛ لأنهما من سنن الهدى وتركها يوجب الإساءة بخلاف السنن الزوائد فإن تركها لا يوجب الإساءة“

Translation: “If someone leaves out rinsing the mouth (madhmadah) and putting water into the nose (istinshaq), they will be sinful according to the correct opinion, because these actions are amongst the Sunnah-e-Huda, and abandoning them leads to blameworthiness. This is unlike the non-emphasised Sunnahs (*Sunan Zawaid*), where neglecting them does not result in blame.”

(Fatawa Alamgiri, Section Two on the Sunnahs of Ablution, Volume 1, Page 7, Al-Turath)

In Bahar-e-Shariat, regarding Sunnah-e-Huda, it is mentioned:

“Neglecting it is blameworthy (*isaa’at*), performing it brings reward, occasional omission brings reproach, and habitual neglect makes one deserving of punishment.”

(*Bahar-e-Shariat*, Terminologies, Volume 1, Page 283, Maktaba-tul-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

16th December 2024 / 14th Jumada Al-Akhirah 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

The Ruling on Forgetting a Washed Part in Wudhu

Question:

What do the scholars say regarding someone who remembers after performing ablution (Wudhu) that a body part was left unwashed, but they cannot determine which part it was?

بسم الله الرحمن الرحيم

الجواب بعون الملک الوهاب اللهم هداية الحق والصواب

If someone remembers after completing ablution that a part was left unwashed but cannot identify which part, then washing the left foot will complete the ablution.

In Radd al-Muhtar, it is stated:

”ولو علم أنه لم يغسل عضوا وشك في تعيينه غسل رجله اليسرى؛ لأنه آخر العمل“

Translation: “If someone knows that they did not wash a body part but is unsure which one, they should wash their left foot, as it is the final part of the action.”

(Radd al-Muhtar, Book of Purification, Volume 1, Page 150, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظله العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

16th December 2024 / 14th Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

The Ruling on Performing Funeral Prayer for One Who Commits Suicide

Question:

What do the scholars of Islam say regarding the issue of performing the funeral prayer for someone who commits suicide? (Qasim, Bristol)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Committing suicide is unlawful and haram. If the person does not consider suicide to be permissible (Halal), then the funeral prayer will be performed. However, it is preferable that a pious personality does not lead the prayer.

It is stated in Fatawa Alamgiri:

”ومن قتل نفسه عمدا يصلى عليه عند أبي حنيفة ومحمد - رحمهما الله - وهو الأصح، كذا في التبيين“

Translation: “Whoever kills himself deliberately, the funeral prayer will be performed for him according to Imam Abu Hanifa and Imam Muhammad, رحمهما الله, and this is the most correct opinion, as mentioned in Tabyin.”

(Reference: Fatawa Alamgiri, Book of Salah, Volume 1, Page 163, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

16th December 2024 / 14th Jumada Al-Akhirah 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

The Ruling on Deceased's Will for Funeral Prayer

Question:

What do the Scholars of Islam say regarding the issue of whether it is obligatory to act upon the deceased's will if they have requested a specific person to lead their funeral prayer?

(Ayn al-Din, London)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

According to Shariah law , it is not obligatory to act upon such a will; rather, it is the right of the heirs. However, if the heirs willingly fulfil the deceased's wish and allow the person specified in the will—who must be qualified to lead the prayer—to lead the funeral prayer, there is no harm in doing so. It is preferable to choose someone from the order mentioned in the books of Fiqh regarding those who have the right to lead the funeral prayer.

It is stated in Fatawa Hindiyya:

"أولى الناس بالصلاة عليه السلطان إن حضر فإن لم يحضر فالقاضي ثم إمام الحي ثم الوالي، وفي الكبرى الميت إذا أوصى بأن يصلي عليه فلان فالوصية باطلة وعليه الفتوى"

Translation: "The person most entitled to perform the funeral prayer is the Sultan (ruler) if he is present. If the Sultan is not present, then the Qadi (judge), followed by the Imam of the locality, and then the Wali. In Al-Kubra, it is written that if the deceased made a will specifying that so-and-so should lead their funeral prayer, such a will is invalid, and the fatwa is issued on this ruling."

(Reference: Fatawa Alamgiri, Book of Salah, Volume 1, Page 163, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

16th December 2024 / 14th Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Giving Iqamah Without Wudhu

Question:

What do the scholars of Islam say about a person without ablution (Wudhu) giving the Iqamah? Will the prayer of those praying with congregation still be valid? (Faizan Gul)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

It is **Makruh Tahrimi** (prohibitively disliked) for a person without ablution (Wudhu) to give the Iqamah, as giving the Iqamah without purification is considered more disliked than giving the Adhan in such a state. However, the Iqamah does not need to be repeated, and the prayers of those praying behind will still be valid.

It is stated in Radd al-Muhtar:

”ويكره أذان جنب) لأنه يصير داعيا إلى ما لا يجيب إليه، وإقامته أولى بالكراهة. وصرح في الخانية بأنه تجب الطهارة فيه عن أغلظ الحدثين. وظاهر أن الكراهة تحريمية بحر“

Translation: “It is disliked for a person in a state of major impurity (janabah) to give the Adhan because he is calling others to an act of worship that he himself cannot partake in. Giving the Iqamah in such a state is even more disliked. It is mentioned in Al-Khaniyyah that purification from the most severe forms of impurity is obligatory for giving the Iqamah. It is evident that the type of dislike here refers to **Makruh Tahrimi**, as explained in Bahr.” (Radd al-Muhtar, Chapter on Adhan, Volume 1, Page 392, Al-Turath Edition)

It is also mentioned in Bahar-e-Shariat:

“The Iqamah given by someone in a state of major impurity (janabah) or minor impurity (without Wudhu) is disliked, but it does not need to be repeated. However, if a person in a state of Janabah gives the Adhan, it must be repeated because repeating the Adhan is permissible, whereas repeating the Iqamah is not.” (Bahar-e-Shariat, Chapter on Adhan, Volume 1, Page 471, Maktaba-tul-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

20th December 2024 / 18th Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Sunnah Mu'akkadah During Travel

Question:

What do the scholars of Islam say about Sunnah Mu'akkadah during travel? Do they remain Mu'akkadah, or do they become Ghair Mu'akkadah? (Ameen Raza, UK)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

According to the preferred opinion , in a state of safety (Aman), the Sunnah Mu'akkadah should be performed. However, in a state of fear or fleeing (Khauf or Faraar), permission is granted to leave them. Nevertheless, the Sunnah of Fajr must still be performed, as its emphasis (Ta'kid) is close to being obligatory (Qareeb bil Wajib).

It is mentioned in Radd al-Muhtar:

"(ويأتي) المسافر (بالسنن) إن كان (في حال أمن وقرار وإلا) بأن كان في خوف وفرار (لا) يأتي بها هو المختار لأنه ترك لعذر، قيل إلا سنة الفجر"

Translation: "(A traveller performs) the Sunnah prayers (if he is in a state of safety and peace. Otherwise), if he is in a state of fear or fleeing, (he does not perform them). This is the preferred opinion (Mukhtar Qaul), as leaving them is due to an excuse. It is said that the Sunnah of Fajr is an exception to this."

(Radd al-Muhtar, Bab Salat al-Musafir, Volume 1, Page 131, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

20th December 2024 / 18th Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Repeating Prayer After Missing Sajdah Sahw and Its Time

Question:

What do the scholars of Islam say about the situation where Sajdah Sahw became necessary due to missing a Wajib act, but it was forgotten, and now the prayer time has passed? Is it obligatory to repeat the prayer after the time has passed, or is it now just recommended?

(Ahmed Raza, Bradford)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If a prayer became Wajib-ul-Iadah (obligatory to repeat) due to missing a Wajib act or performing a Makruh Tahrimi act, and it was forgotten to be repeated within its time, it will still remain Wajib-ul-Iadah even after the time has passed. This is because the ruling of repeating the prayer applies both during its time and after its time has passed.

It is mentioned in Fatawa Shami:

”لأنه يشمل وجوبها في الوقت وبعده: أي بناء على أن الإعادة لا تختص بالوقت“

Translation: “The ruling includes the obligation of repeating it both within the time and after it: meaning, based on the principle that the obligation to repeat the prayer is not limited to the time itself.”

(Fatawa Shami, Chapter on Prayer,voliom 2,Page 63, Al Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

20th December 2024 / 18th Jumada Al-Akhirah 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Ruling on Adhan by a Sensible Child

Question:

What do the scholars of Islam say about whether a sensible child can give the adhan? (Irfan Attari)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

A sensible child who knows the etiquettes of Adhan and can pronounce the words correctly may give the Adhan without any dislike. However, the Adhan of an adult is still superior. As for a child who is not sensible, his Adhan is not valid and must be repeated.

It is stated in Fatawa Alamgiri:

”أذان الصبي العاقل صحيح من غير كراهة في ظاهر الرواية ولكن أذان البالغ أفضل وأذان الصبي الذي لا يعقل لا يجوز ويعاد وكذا المجنون“

Translation: “The Adhan of a sensible (aqil) boy is valid without dislike according to the apparent narration (Zahir al-Riwayah). However, the Adhan of an adult is better. The Adhan of a boy who is not sensible is not valid and must be repeated, and the same ruling applies to the Adhan of an insane person.”

(Fatawa Alamgiri, Book of Salah, Volume 1, Page 54, Al-Turath Edition)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

20th December 2024 / 18th Jumada Al-Akhirah 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Ruling on Adhan by One Who Shaves or Trims Their Beard

Question:

What do the scholars of Islam say about the Adhan given by someone who shaves their beard or keeps it shorter than a fist length? (Muhammad Ikhlaq)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Shaving the beard or trimming it shorter than a fist length is prohibited and Haram. Such a person is considered a public sinner (Fasiq-e-Mu'lin), and the Adhan of a Fasiq is Makruh (disliked). If such a person gives the Adhan, it is better to repeat it.

It is mentioned in Majma' al-Anhur:

"(وکرہ أذان الفاسق) لعدم الاعتماد"

Translation: "(The Adhan of a Fasiq is considered Makruh) because they cannot be relied upon." (Majma' al-Anhur, Chapter on Adhan, Volume 1, Page 78, Al-Turath Edition)

It is also stated in Bahar-e-Shariat:

"The Adhan of a hermaphrodite (Khuntha), a sinner (Fasiq), even if they are a scholar, an intoxicated person, a mad person, an ignorant child, or a person in the state of major impurity (Janabah) is Makruh, and their Adhan should be repeated."

(Bahar-e-Shariat, Chapter on Adhan, Volume 1, Page 466, Maktaba-tul-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

20th December 2024 / 18th Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Repeated Recitation of Ayat-e-Sajdah In One Sitting

Question:

What do Islamic scholars say about the issue where a child in a Madrasah repeatedly recites a verse of prostration (Ayat-e-Sajdah) while revising his lesson? Should we perform a prostration (Sajdah) each time the verse is repeated, or is one prostration sufficient?

(Faizur Rasool)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If a child repeatedly recites the same verse of prostration in the same sitting, then only one Sajdah Tilawat (prostration of recitation) will be obligatory.

Note: It should be remembered that a minor child is not obligated to perform Sajdah. However, adult listeners who hear the verse of prostration from the child will be required to perform Sajdah Tilawat because of hearing the verse.

It is mentioned in Bahar-e-Shariat:

If a verse of prostration is repeatedly recited or heard in the same sitting, only one Sajdah will be obligatory, even if it is heard from multiple people. Similarly, if the verse is recited and then heard from someone else, only one Sajdah will still be required.

(Bahar-e-Shariat, Sajdah Tilawat Section, Volume 1, Page 735, Maktaba-tul-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

25th December 2024 / 23rd Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Delaying Witr Prayer Until Before Fajr

Question:

What do Islamic scholars say about this issue—since nights are quite long in December, can we pray the obligatory and Sunnah prayers of Isha and then sleep, leaving the Witr prayer to be performed before Fajr? (Murtaza)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If one is confident about waking up before Fajr, then the preferred time for Witr prayer is the last part of the night. However, if there is a fear of missing it, then it is necessary to perform Witr before sleeping.

Reference from Al-Bada'i wa Al-Sana'i:

"وأما الوقت المستحب للوتر فهو آخر الليل لما روي عن عائشة أنها سئلت عن وتر رسول الله ﷺ فقالت «تارة كان يوتر في أول الليل وتارة في وسط الليل وتارة في آخر الليل ثم صار وتره في آخر عمره في آخر الليل»،وهذا إذا كان لا يخاف فوته فإن كان يخاف فوته يجب أن لا ينام إلا عن وتر"

Translation: The preferred time for Witr is the last part of the night, as narrated by Aisha رضی اللہ عنہا. She was asked about the Witr prayer of the Prophet ﷺ. She replied: "Sometimes he ﷺ would pray Witr in the early part of the night, sometimes in the middle, and sometimes in the last part of the night. But during the later years of his life, his Witr was in the last part of the night."This is applicable if there is no fear of missing it. However, if there is a chance that one may not wake up, then it is necessary to pray Witr before going to sleep. (Al-Bada'i wa Al-Sana'i, Kitab al-Salat, Volume 1, Page 272, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani
25th December 2024 / 23rd Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Yawning During Prayer

Question:

What do the scholars of Islam say about deliberately yawning during prayer?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Deliberately yawning during prayer is prohibitively disliked (Makruh Tahrimi), and the prayer must be repeated. However, if yawning is not intentional, then there is no harm, but it is recommended to suppress it as much as possible.

The way to suppress a yawn is by pressing the lips with the teeth. If this does not help, then during standing (Qiyam), the inner part of the right hand should be used to cover the mouth, and in other postures, the back of the left hand should be used.

It is stated in Bahar-e-Shariat:

“Deliberately yawning during prayer is prohibitively disliked (Makruh Tahrimi). If it happens unintentionally, then there is no harm, but suppressing it is recommended. If one cannot stop it, they should press their lips with their teeth, and if that also does not work, they should cover their mouth with their right or left hand, or hide it using their sleeve. During standing, the right hand should be used, and in other positions, the left hand should be used.”

(Bahar-e-Shariat, Chapter on Makruhat, Volume 1, Page 627, Maktaba-tul-Madina, Karachi)

It is stated in Radd-ul-Muhtar:

”كل صلاة أديت مع كراهة التحريم تجب إعادتها“

Translation: “Every prayer performed with prohibitive dislike (Makruh Tahrimi) must be repeated.”

(Radd-ul-Muhtar, Chapter on the Description of Prayer, Volume 1, Page 457, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

23th December 2024 / 21st Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Reciting Durood in Prayer Upon Hearing a Preacher's Words

Question:

What do the scholars of Islam say regarding this matter? I was praying in the mosque, and a preacher nearby was delivering a Dars (speech). He said, "صـــلوا علی الحبیب" so I recited Durood during my prayer. Is my prayer valid?

(Nauman)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If you recited Durood because the preacher said, "صـــلوا علی الحبیب" and you responded to his statement, then your prayer is invalid. However, if you did not recite it as a response but out of habit—because you are accustomed to reciting Durood whenever you hear such words—then your prayer will not be invalidated.

It is stated in Fatawa Alamgiri:

"ولو صلى على النبي ﷺ في الصلاة إن لم يكن جوابا لغيره لا تفسد صلاته وإن سمع اسم النبي ﷺ فقال جوابا له تفسد صلاته"

Translation: "If someone sends blessings upon the Prophet ﷺ during prayer, and it is not in response to someone else, their prayer does not become invalid. However, if they recite Durood upon hearing the name of the Prophet ﷺ as a response, then their prayer will become invalid."

(Fatawa Alamgiri, Book of Prayer, Volume 1, Page 99, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

25th December 2024 / 23rd Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Performing Prayer in a Church

Question:

What do the scholars of Islam say about performing congregational prayers in a church in England, where there is no mosque and very few Muslims, especially if the church authorities have granted permission? (Imran, England)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Performing prayers in a non-Muslim place of worship is **Makruh Tahrimi** (prohibitively disliked). The appropriate solution is that if possible, the Muslims of that area should collectively arrange a place for a mosque or temporarily rent a prayer hall. If neither option is feasible at the moment, then congregational prayers can be organised in a Muslim's home or garden. However, it is not permissible to perform prayers in a church, even if permission has been granted by the authorities.

It is stated in Radd al-Muhtar:

"تکرہ الصلاۃ في الکنیسۃ یؤخذ من التعلیل بأنہ محل الشیاطین کراھۃ الصلاۃ في معابد الکفار والظاھر أنھا تحریمیۃ"

Translation: "Performing prayers in a church is disliked because it is a place frequented by devils. From this reasoning, it is understood that praying in the worship places of disbelievers is also disliked. And the apparent ruling is that this dislike is of the level of Tahrimi (prohibitively disliked)." (Radd al-Muhtar, Kitab al-Salat, Volume 1, Page 380, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

25th December 2024 / 23rd of Jumada Al-Akhirah 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Praying with an Uncovered Head

Question:

What do the Islamic scholars say about performing prayer with an uncovered head?

(Zahid Attari)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If someone prays with an uncovered head out of laziness, it is disliked (Makruh Tanzihi) and against the Sunnah. However, if a person prays without a cap or turban because they consider the prayer insignificant or unimportant, it is an act of disbelief (Kufr). On the other hand, if praying with an uncovered head increases humility and devotion, then it is recommended (Mustahab).

It is mentioned in Durr-e-Mukhtar:

”وصلاته حاسرا) أي كاشفا (رأسه للتكاسل) ولا بأس به للتذلل، وأما للاهانة بها فكفر“

Translation: “If one prays with an uncovered head out of laziness, it is disliked, but if it is done as an expression of humility, there is no harm. However, if it is done to disrespect the prayer, then it is an act of disbelief (Kufr).” (Durr-e-Mukhtar, Book of Prayer, Page 87, Al-Turath)

It is mentioned in Bahar-e-Shariat:

“Praying with an uncovered head out of laziness, for example, finding it burdensome to wear a cap or turban, is disliked (Makruh Tanzihi). If it is done with the intention of belittling the prayer, such as considering it unimportant to wear a cap or turban for it, this amounts to disbelief (Kufr). However, if leaving the head uncovered increases humility and devotion, then it is recommended (Mustahab).”

(Bahar-e-Shariat, Chapter on Disliked Acts, Volume 1, Page 631, Maktaba-tul-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

28th December 2024 / 26th Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Should One Eat or Join the Congregational Prayer First?

Question:

What do the scholars of Islam say about whether one should eat first if food is ready, or join the congregational prayer? (Irfan, Birmingham)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If joining the congregation while feeling hungry causes one's heart to remain focused on food, or if the food will get cold and lose its taste, or if the teeth are weak and chewing cold food will be difficult, and there is still enough time for prayer, then it is permissible to eat first and then join the prayer.

However, if none of these conditions apply—such as if there is no issue with the food getting cold, no strong hunger, or if time is short—then one must not miss the congregational prayer.

Imam Ahmad Raza Khan رحمۃ اللہ علیہ states:

"If the congregation is ready, and food is also served, and there is no risk of running out of time, but going to prayer first will leave the heart focused on food due to hunger, or the food will get cold and lose its taste, or the person has weak teeth that makes chewing cold food difficult, then one is allowed to eat first. However, if there is no such difficulty with the food and the person is not extremely hungry, then he should not miss the congregation."

(Fatawa Razawiyyah, Vol. 7, Page 230, Raza Foundation, Lahore)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

28th December 2024 / 26th Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Shortening Prayer When Traveling After Starting the Time at Home

Question:

What do the scholars say about the following issue: If someone starts their journey (which is more than 57.5 miles) without praying the Zuhr prayer and then, after travelling outside the city, they begin to offer the Zuhr prayer at its last time—should they shorten the prayer (Qasr) or is it necessary to pray the full prayer since the time for Zuhr began at home?

(Mohammed Bilal)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

In this case, the prayer should be shortened (Qasr). This is because the obligation to shorten the prayer is linked to the last part of the prayer's time. When you began to pray, you were in a state of travel, which means you are required to shorten the prayer.

In Al-Jawhar al-Nayira it is stated:

"الوجوب متعلق بآخر الوقت، ولو سافر في آخر الوقت يقصر عندنا وإن لم يبق من الوقت إلا مقدار التحريمة"

Translation: "The obligation is related to the last part of the time. If someone starts their journey at the last part of the time, they should shorten the prayer according to us, even if only the time for saying the Takbeer al-Tahreemah remains."

(Al-Jawhar al-Nayira, Chapter on the Prayer of a Traveller, Volume 1, page 86, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

28th December 2024 / 26th Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Imam Leading Prayer Alone on a Raised Stage

Question:

What do the scholars say about the following issue: It is a common practice here that stages within gatherings are decorated inside the mosque, near the mihrab. Can the Imam stand alone on the stage to lead the prayer, or should there be some followers with the Imam on the stage?

(Gulfam)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Standing alone on a raised platform as the Imam is disliked. If the height is slight, it is considered "Makruh Tanzihī" (disliked, but not forbidden), and if the height is more significant, it becomes "Makruh Tahrīmī" (forbidden). However, if some followers stand behind the Imam on the stage, the dislike is removed.

In Al-Nihayah (Sharah al-Hidayah), it is stated:

"ویکرہ أن یکون الإمام وحدہ علی الدکان إنما قید بہ؛ لأنہ لو کان معہ بعض القوم لا یکرہ، ثم إنما یکرہ عند الانفراد"

Translation: "It is disliked for the Imam to stand alone on an elevated platform. This is conditioned on the fact that if some followers are with him, it is not disliked. The dislike occurs only when the Imam is alone."

(Al-Nihayah, Kitab al-Salah, Volume 3, page 92, Al-Turath)

In Bahar al-Shari'ah, it is mentioned:

"It is disliked for the Imam to stand alone on a raised platform, especially when the height makes him visibly distinct. If the elevation is slight, the dislike is Tanzihi (mild), but if the height is significant, it is Tahrimi (forbidden)."

(Bahar al-Shari'ah, The Chapter on Makruh Acts, Volume 1, page 635, Maktabah al-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

28th December 2024 / 26th Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Imam Standing Outside the Mihrab

Question:

What do the scholars say about the issue of whether the Imam can stand on the right or left side of the mosque, instead of in the mihrab, to lead the prayer ? (Ridwan)

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

It is against the Sunnah and disliked (makruh) for the Imam to leave the middle and stand on the right or left side of the mosque to lead the prayer without a valid reason. The Sunnah is for the Imam to stand in the middle in front of the rows, and the purpose of the mihrab is to serve as a guide for this position, to ensure the Imam stands in the correct place.

In Rad al-Muhtar, it is mentioned:

"أكره للإمام أن يقوم بين الساريتين أو زاوية أو ناحية المسجد أو إلى سارية لأنه بخلاف عمل الأمة. اهـ. وفيه أيضا: السنة أن يقوم الإمام إزاء وسط الصف، ألا ترى أن المحاريب ما نصبت إلا وسط المساجد وهي قد عينت لمقام الإمام"

Translation: "It is disliked for the Imam to stand between the two pillars, in a corner, or near a pillar, because this goes against the practice of the community. It is also stated that the Sunnah is for the Imam to stand directly in front of the middle of the rows. Do you not see that mihrabs are placed in the centre of the mosques, and they have been designated for the Imam's position?" (Rad al-Muhtar, Book of Prayer, Volume 1, Page 646, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

28th December 2024 / 26th Jumada Al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Giving the Adhan in the Courtyard of a Mosque

Question:

What do the scholars of Islam say about giving the Adhan (call to prayer) in the courtyard of a mosque?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

It is permissible to give the Adhan in the courtyard of the mosque. However, giving the Adhan inside the main prayer area of the mosque is disliked and against the Sunnah.

It is mentioned in Fath al-Qadeer:

”وأما الأذان فعلى المئذنة فإن لم يكن ففي فناء المسجد وقالوا لا يؤذن في المسجد“

Translation: “As for the Adhan, it should be given from the minaret. If that is not possible, then it can be given in the courtyard of the mosque. The scholars have stated that the Adhan should not be given inside the main prayer area of the mosque.”

(Fath al-Qadeer, Chapter on Adhan, Volume 1, Page 246, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

1st January 2025 / 30th Jumada al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Performing Eid Prayer Alone

Question:

What do the scholars of Islam say about a person who misses the Eid prayer in congregation? Can he perform the Eid prayer alone?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

It is not permissible to perform the Eid prayer alone because congregation (jama'ah) is a condition for Eid prayer, just as it is for the Friday (Jumu'ah) prayer. Therefore, if someone was obligated to perform the Eid prayer but deliberately missed the congregation, he will be considered sinful.

It is mentioned in Multaqa al-Abhur:

"تجب صلاۃ العید وشرائطھا کشرائط الجمعۃ"

Translation: "The Eid prayer is obligatory, and its conditions are the same as those of the Jumu'ah prayer." (Multaqa al-Abhur, Book of Salah, Page 254, Al-Turath)

It is mentioned in Bahar-e-Shariat, regarding the conditions for Jumu'ah prayer, "Congregation, meaning at least three men besides the Imam, is necessary." (Bahar-e-Shariat, Section on Jumu'ah, Volume 1, Page 769, Maktaba-tul-Madinah)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

1st January 2025 / 30th Jumada al-Akhirah 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Does Acquiring Citizenship Make It Your Permanent Homeland?

Question:

What do the scholars of Islam say about acquiring the citizenship of another country? Does it make that country your permanent homeland?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Simply acquiring the citizenship of another country does not make it your permanent homeland. It only becomes your homeland if you have the intention to live there permanently, meaning you have no intention of emigrating from that country, or if you marry there.

It is mentioned in Maraqil Falah:

"والوطن الأصلي هو الذي ولد فيه أو تزوج أو لم يتزوج وقصد التعيش لا الارتحال عنه"

Translation: "The original homeland is the place where a person was born, or where they married, or if they did not marry, the place where they intend to live permanently and make a living, not the place from which they plan to emigrate." (Maraqil Falah, Book of Salah, Page 165, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

1st January 2025 / 30th Jumada al-Akhirah 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Ruling on Interrupting Prayer to Turn Off a Mobile Ringtone

Question:

What do the scholars of Islam say about a situation where the ringtone of a mobile phone is disturbing the prayer in congregation? Can the prayer be interrupted to turn off the ringtone?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If the ringtone of a phone is making so much noise that it is disturbing your prayer and the prayers of others in congregation, and it is not possible to turn it off without interrupting the prayer, then it is permissible to break the prayer to turn off the ringtone. This is allowed because preventing disturbance to your own prayer and others' prayer is necessary.

It is mentioned in Maraqil Falah:

"قطع الصلاة لا يجوز إلا لضرورة"

Translation:"Breaking the prayer is not allowed except for a necessity."

(Maraqil Falah, Book of Salah, Volume 1, Page 138, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani
1st January 2025 / 30th Jumada al-Akhirah 1446 Ah

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Sujood al-Sahw for Followers After Imam's Prostrations

Question:

What do the scholars of Islam say about a situation where a follower joins the prayer after the Imam has performed the two prostrations of forgetfulness (Sujood al-Sahw)? Does the follower also need to perform Sujood al-Sahw?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If the follower joins the prayer after the Imam has performed both prostrations of forgetfulness (Sujood al-Sahw) during the Tashahhud (testification), then the follower does not need to perform the Sujood al-Sahw. However, if the follower joins after the Imam has performed one prostration, the follower will perform the second prostration with the Imam, but will not need to make up for the first prostration.

It is mentioned in Bahar-e-Shariat:

"If the follower joins after the Imam has performed one prostration, he should perform the second prostration with the Imam, but does not need to make up the first one. If the follower joins after both prostrations, he does not need to perform Sujood al-Sahw for the Imam's mistake."

(Bahar-e-Shariat, Section on Sujood al-Sahw, Volume 1, Page 716, Maktaba-tul-Madinah, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

1st January 2025 / 30th Jumada al-Akhirah 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Ruling on Straightening Sleeves During Prayer

Question:

What do the scholars of Islam say about whether straightening sleeves during prayer will invalidate the prayer?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If the sleeves are halfway up the forearm or less, and they are straightened with a small movement (minor action), then the prayer is valid. However, if the sleeves are straightened by a large movement (a considerable action) that makes it obvious to an observer from a distance that the person is not praying, then the prayer is invalid, and it must be repeated.

If the sleeves were already higher than halfway up the forearm, even if they are straightened with a small movement, the prayer will be considered Makruh Tahrimi (highly disliked) and must be repeated.

It is mentioned in Dur al-Mukhtar:

”(و) يفسدها (كل عمل كثير) ليس من أعمالها ولا لاصلاحها، وفيه أقوال خمسة، أصحها (ما لا يشك) بسببه (الناظر) من بعيد (في فاعله أنه ليس فيها) وإن شك أنه فيها أم لا فقليل“

Translation: “Any large action that is not part of the prayer or for its correction will invalidate the prayer. There are five opinions on this, and the most correct is that the action should cause an observer from a distance to doubt whether the person is in prayer or not. If the observer is uncertain, then it is considered a minor action.”

(Dur al-Mukhtar, Book of Salah, Volume 1, Page 86, Al-Turath)

It is also mentioned in Bahar-e-Shariat:

“Praying with sleeves higher than halfway up the forearm or with the hem (ie - edge) of the garment tucked up is also Makruh Tahrimi, whether it was already like that or done during the prayer.”

(Bahar-e-Shariat, Volume 1, Page 624, Maktaba-tul-Madinah, Karachi)

Fiqh course
An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

1st January 2025 / 30th Jumada al-Akhirah 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Reciting Thana, Durood, and Dua Aloud in Funeral Prayer

Question:

What do the scholars of Islam say regarding whether the Imam can recite Thana (praise), Durood (salutations), and Dua (supplication) aloud during the funeral prayer?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

In the funeral prayer, it is Sunnah (recommended practice) that after the Takbeers (saying Allahu Akbar), the Thana, Durood upon the Prophet **(صلی اللہ علیہ وسلم)**, and Dua should not be recited aloud but in a low voice. This is because these are all forms of remembrance (Dhikr), and like other prayers, it is preferred to recite such remembrances quietly.

It is mentioned in Al-Muheet Al-Burhani:

”لا يجهرون في صلاة الجنازة بشيء من الحمد والثناء وصلوات الرسول لأن هذا ذكر كله، والإخفاء في الذكر أولى كما في أذكار الصلوات“

Translation: “They should not recite aloud any part of praise, glorification, or salutations upon the Prophet in the funeral prayer, because all these are forms of remembrance (Dhikr). It is better to recite them quietly, as is done in the remembrances of other prayers.”

(Al-Muheet Al-Burhani, Book of Salah, Volume 2, Page 204, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

3rd January 2025 / 2nd Rajab ul murajab 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Performing Voluntary (Nafl) Prayers During Working Hours

Question:

What do the scholars of Islam say regarding whether we can perform voluntary (Nafl) prayers at our own will during working hours in the factory, where we are only permitted to perform the obligatory (Fard) prayers?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

It is not permissible to perform voluntary (Nafl) prayers during the time specified in your employment contract, apart from the obligatory (Fard) prayers and the emphasised Sunnah (Sunnah Muakkadah). However, if the employer grants permission, whether explicitly or implicitly, then it is allowed to perform them. Even in such cases, only the time required for the prayer should be utilised.

It is mentioned in Al-Muheet Al-Burhani:

"إذا استأجر رجلاً يومًا لعمل كذا فعليه أن يعمل ذلك العمل إلى تمام المدة، ولا يشتغل بشيء آخر سوى المكتوبة"

Translation: "If a man is hired for a specific day to perform certain work, he is required to carry out that work until the end of the specified time and must not engage in anything else except the obligatory (Fard) prayers." (Al-Muheet Al-Burhani, Book of Employment, Volume 7, Page 410, Al-Turath)

It is stated in Bahar-e-Shariat:

"A specific employee cannot engage in his personal tasks during the appointed working hours. He is permitted to perform the obligatory (Fard) prayers and emphasised Sunnah (Sunnah Muakkadah) during prayer times, but performing voluntary (Nafl) prayers during working hours is not permissible for him." (Bahar-e-Shariat, Rules of Employment and Contracts, Volume 3, Page 161, Maktaba-tul-Madina, Karachi.)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

3rd January 2025 / 2nd Rajab ul Murajab 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Ruling on Wearing Turkish-Style Turbans and Its Effect on Prayer

Question:

What do the scholars of Islam say regarding the increasing trend of wearing Turkish-style turbans, in which the turban is wrapped around the cap, leaving the top of the cap uncovered? Does this form resemble I'tijar (a disliked way of wearing a turban), and what is the ruling on offering prayer in such a style?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Performing prayer while wearing a Turkish-style turban is valid without any dislike (karahah), and it does not resemble I'tijar. This is because I'tijar occurs when the turban or any cloth is wrapped around the head in such a way that the middle of the head remains uncovered. However, in the case of the Turkish turban, the cap covers the middle of the head, so it is not disliked (makrooh).

It is stated in Fatawa Alamgiri:

"ویکرہ الاعتجار وھو أن یکور عمامتہ ویترک وسط رأسہ مکشوفا"

Translation: "I'tijar is disliked (makrooh), which means wrapping the turban in such a way that the middle of the head is left uncovered."

(Fatawa Alamgiri, Book of Salah, Volume 1, Page 106, Al-Turath.)

It is mentioned in Fatawa Amjadiyah:

"People often assume that wearing a cap along with the turban constitutes I'tijar, but the correct view is that I'tijar only applies when there is nothing under the turban to cover the head."

(Fatawa Amjadiyah, Part 1, Page 399, Maktaba Razawiyyah, Aram Bagh, Karachi.)

Fiqh course
An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

3rd January 2025 / 2nd Rajab ul Murajab 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Performing Sajdah Shukr Without Wudhu

Question:

What do the scholars of Islam say regarding the issue where some people, upon winning a prize, immediately perform a prostration of gratitude (Sajdah Shukr) on the ground without being in a state of ablution (Wudhu)? Is Wudhu required for this prostration as well?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Just like prayer (Salah), Wudhu is also a condition for performing Sajdah Shukr (prostration of gratitude) because it is an independent act of worship (Maqsood bil-Dhat), for which complete purification (Taharah Kamilah) is required.

It is mentioned in Fatawa Razawiyyah:

"Acts of worship that are intended independently, such as prayer, funeral prayer, prostration of recitation (Sajdah Tilawah), and prostration of gratitude (Sajdah Shukr), all require complete purification (Taharah Kamilah), meaning neither major nor minor impurity should be present."

(Fatawa Razawiyyah, Volume 3, Page 557, Published by Raza Foundation, Lahore.)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

3rd January 2025 / 2nd Rajab ul Murajab 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Offering Fidyah for Missed Prayers During Lifetime

Question:

What do the scholars of Islam say regarding the issue where we are uncertain whether our children will perform the expiation (Fidyah) for our missed prayers after our death? Can we ourselves, during our lifetime, offer Fidyah for our prayers with the intention that Allah may forgive any shortcomings in our prayers?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

A living person cannot offer Fidyah for their prayers during their lifetime. You should continue to observe your prayers regularly, and it is obligatory to make up any missed prayers as soon as possible. If possible, you should write a will and instruct your heirs to offer the Fidyah for your missed prayers and fasts after your death.

It is mentioned in Bahar-e-Shariat:

“Prayer is an act of bodily worship, and it cannot be substituted by someone else. It is not possible for a living person to pay money as a Fidyah for their prayers. However, if someone has missed prayers and passed away, and has made a will for their prayers to be compensated, then the compensation should be given. It is hoped, Insha’Allah, that it will be accepted, and even without a will, the heirs can offer it on their behalf, as there is hope for acceptance and forgiveness.” (Bahar-e-Shariat, The Ruling on Prayer, Volume 1, Page 443, Maktaba-tul-Madina, Karachi.)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

4th January 2025 / 3rd Rajab ul Murajab 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Shortening Prayers While Traveling for Work

Question:

What do the scholars of Islam say regarding the issue that I travel daily from Blackburn to Birmingham, a distance of 112 miles, for my shop, and I intend to keep the shop permanently. I return home in the evening. Does this shop make Birmingham my permanent residence, or do I still need to shorten my prayers (Qasr)?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Birmingham has not become your permanent residence because you do not intend to live there permanently. Merely owning a shop or working in a place does not make it your permanent residence unless you start living there with the intention of settling permanently. Therefore, you are still considered a traveller, as you are making a daily journey. As such, you will need to shorten your prayers (Qasar).

It is mentioned in Fatawa Razawiyyah:

“If a person does not consider a place to be his birthplace, nor has he married there, nor has he made it his permanent home with the intention of staying there permanently, and his stay is only temporary due to work or trade, then that place is not considered his permanent residence. Even if the stay is prolonged, such as taking the family there temporarily for necessity, it is still considered a temporary stay due to a specific purpose, not permanent. Therefore, when traveling back, he will shorten his prayers unless he has the intention of staying there for 15 days or more, as the status of a resident changes after travel.”

(Fatawa Razawiyyah, Volume 8, Page 271, Raza Foundation, Lahore)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

4th January 2025 / 3rd Rajab ul Murajab 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Performing Eid Prayer in a Mosque

Question:

What do the scholars of Islam say regarding the issue that it is heard that the Eid prayer should be performed in an open ground? Does performing it in a mosque invalidate the prayer?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

It is preferred and better to perform the Eid prayer in an open space outside the city or in a large Eidgah (prayer ground). However, it is not obligatory that Eid prayer must only be performed there. If someone performs the Eid prayer in a mosque or within the city, the prayer is still valid and it does not mean they are sinful.

It is mentioned in Fatawa Razawiyyah:

"It is explicitly stated in the general texts of the Madhhab, commentaries, and fatwas that the Eid prayer is recommended to be performed outside the city in the prayer ground (Eidgah). It is preferred, better, and in accordance with the Sunnah. However, it is not obligatory that it cannot be performed within the city, and it is not sinful to perform it in the city." (Fatawa Razawiyyah, Volume 8, Page 562, Raza Foundation, Lahore)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

4th January 2025 / 3rd Rajab ul Murajab 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Performing Sajdah Shukr During Disliked Times

Question:

What do the scholars of Islam say regarding the issue that during those times when voluntary prayers (Nafl) are disliked, is it permissible to perform the prostration of gratitude (Sajdah Shukr) at those times?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

During those times when voluntary prayers (Nafl) are disliked, performing the prostration of gratitude (Sajdah Shukr) is also disliked, and it is considered a major form of disapproval (Makruh Tahrimi) and a sin.

It is mentioned in Al-Nahr al-Fa'iq:

"يكره أن يسجد شكرا بعد الصلاة في الوقت الذي يكره النفل فيه ولا يكره في غيره"

Translation: "It is disliked to perform the prostration of gratitude after prayer during times when voluntary prayer is disliked, but it is not disliked at other times."

(Al-Nahr al-Fa'iq, Book of Prayer, Volume 1, Page 165, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

4th January 2025 / 3rd Rajab ul Murajab 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Praying Facing the Imam on the Pulpit

Question:

What do the scholars of Islam say about this issue—if the Imam remains seated on the pulpit after delivering the sermon on Friday, and people offer their Sunnah prayers facing the Imam, will the sin be upon the Imam or the one offering the prayer?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If the Imam is already seated on the pulpit, then the person who starts offering their prayer facing the Imam's face will be sinful, as it is Makruh Tahrimi (prohibitively disliked) to pray facing someone's face.

However, if the person was already praying and the Imam later sat on the pulpit facing them, then the Imam will be sinful in this case.

It is stated in Durr-e-Mukhtar:

"(وصلاته إلى وجه إنسان) ككراهة استقباله فالاستقبال لو من المصلي فالكراهة عليه، وإلا فعلى المستقبل ولو بعيدا ولا حائل"

Translation: "(Praying towards someone's face is) disliked, similar to facing someone directly. If the act of facing is initiated by the one offering the prayer, the sin will be upon them. But if it is initiated by the other person, the sin will be upon them—even if they are at a distance and there is no barrier."

(Durr-e-Mukhtar, Book of Salah, Page 88, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

7th January 2025 / 6th Rajab ul Murajab 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Returning Home Before Completing the Distance of Travel

Question:

What do the scholars of Islam say regarding a person who leaves home with the intention of travelling but returns home after travelling only ten miles? Will he still be considered a traveller, or will he be regarded as a resident?

بسم الله الرحمن الرحيم

الجواب بعون الملک الوهاب اللهم هداية الحق والصواب

If someone leaves their city with the intention of travelling 57.5 miles but changes their intention after travelling only 10 miles and decides to return home, they will be regarded as a resident upon changing their intention. From that point onward, they must offer full prayers because the intention for travel remains valid only as long as it is firm and established.

It is mentioned in Fiqh al-Ibadat ala Madhhab al-Hanafi:

”إن رجع إلى وطنه قبل مضي مسيرة ثلاثة أيام يتم بمجرد نية الرجوع وإن لم يصل وطنه لنَقْضِه السفر“

“If a person decides to return to their homeland before travelling three days’ distance, they must perform full prayers as soon as they intend to return, even if they do not actually reach their homeland, because their journey has ended.”

(Fiqh al-Ibadat ala Madhhab al-Hanafi, Salat al-Musafir, Page 118, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظله العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

7th January 2025 / 6th Rajab ul Murajab 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Missing Tasbeeh in Ruku During Prayer

Question:

What do the scholars of Islam say regarding the issue that if someone did not recite Subhana Rabbi al-Azeem in Ruku, is it necessary to repeat the prayer?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

Reciting the Tasbeeh (سبحان ربی العظیم) in Ruku and Sujood is Sunnah. If someone misses it, repeating the prayer is not obligatory, but it is recommended to repeat it.

It is stated in Al-Bahr Al-Raiq:

"فلا يمنع أن تكون الإعادة مندوبة بترك سنة لأن المكروه موجود بترك السنة"

Translation: "It is not prohibited for repeating the prayer to be recommended due to leaving a Sunnah, as leaving a Sunnah causes dislike (Karahah)."

(Al-Bahr Al-Raiq, Book of Salah, Volume 2, Page 87, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

7th January 2025 / 6th Rajab ul Murajab 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Ruling on the Four Sunnah Prayers After Jumu'ah

Question:

What do the scholars say about the matter that we have heard the four Sunnah prayers after Jumu'ah are non-mu'akkadah (not emphasised)? Is this correct, and will a person be sinful for abandoning them?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

The four Sunnah prayers after Jumu'ah are mu'akkadah (emphasised), and it is wrong to skip them. A person who makes a habit of abandoning them will be sinful.

In Fatawa Shami, it is stated:

"(وسن) مؤكدا (أربع قبل الظهر و) أربع قبل (الجمعة و) أربع (بعدها بتسليمة) فلو بتسليمتين"

Translation: "Four rak'ahs before Dhuhr, four rak'ahs before Jumu'ah, and four rak'ahs after Jumu'ah with one Tasleem, are confirmed Sunnah. If performed with two Tasleems, it is still permissible." (Fatawa Shami, Book of Salah, Volume 2, Page 12, al-Turath)

In Bahar-e-Shariat, regarding the abandonment of emphasised Sunnahs, it is stated:

"Abandoning them is a sin, performing them brings reward, occasional abandonment is rebuked, and making a habit of abandoning them brings punishment." (Bahar-e-Shariat, Volume 1, Page 283, Maktaba Madani, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

7th January 2025 / 6th Rajab ul Murajab 1446 AH

ONLINE
AL RAZA QURAN O FIQH ACADEMY

Ruling on Offering Funeral Prayer for a Shia Person

Question:

What do the scholars say about offering or leading the funeral prayer for a Shia person?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If someone mistakenly offers the funeral prayer for a Shia person without knowing, there is no sin. However, knowingly offering or leading the funeral prayer for a Shia person is forbidden and sinful. Islamic law has prohibited all forms of association with them, and offering a funeral prayer for them knowingly, recognizing them as disbelievers, is considered disbelief. If anyone has done this, they must repent, renew their faith, and renew their marriage contract.

It is stated In Sunan Abu Dawood:

”عن ابن عمر، عن النبي ﷺ قال: إن مرضوا فلا تعودوهم، وإن ماتوا فلا تشهدوهم“

Translation:it is narrated by Ibn Umar, who reported from the Prophet ﷺ: “When they fall ill, do not visit them, and when they die, do not attend their funeral.”

(Sunan Abu Dawood, Book on Destiny, Vol. 4, p. 222, al-Turath)

Imam Ahmad Raza Khan, the great scholar of Ahlus-Sunnah, رحمہ اللہ, said:

“Offering the funeral prayer for the Wahhabis, Rafidis, Qadiyanis, and other apostates, knowing them to be disbelievers, is disbelief.”

(Malfuzat A’la Hazrat, Part 1, p. 133, Maktaba al-Madina, Karachi)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by

Mobeen Akhtar Madani

7th January 2025 / 6th Rajab ul Murajab 1446 AH

ONLINE

AL RAZA QURAN O FIQH ACADEMY

Ruling on Qadha Prayers When Number is Unknown

Question:

What do the scholars say regarding the matter of someone who wants to make up for missed prayers (Qadha) but does not remember how many prayers were missed? How should they perform the Qadha in such a situation?

بسم اللہ الرحمن الرحیم

الجواب بعون الملک الوھاب اللھم ھدایۃ الحق والصواب

If a person does not remember how many prayers were missed, they should act according to their best judgment. If they are unable to form a strong opinion, they should continue performing the Qadha prayers until they are certain that no prayers remain.

In Hashiya al-Thahtawi, it is mentioned:

”من لا يدري كمية الفوائت يعمل بأكبر رأيه فإن لم يكن له رأي يقض حتى يتيقن أنه لم يبق عليه شيء“

Translation: “Anyone who does not know the number of missed prayers should act according to their best judgment. If they have no opinion, they should continue performing the Qadha until they are sure that no prayers are left.” (Hashiya al-Thahtawi, Kitab al-Salah, Volume 1, Page 448, Al-Turath)

Fiqh course

An excellent opportunity to get a certificate of specialisation in Fiqh from Kanzul Madaris board
Study Fiqh course from Mufti Anas Raza Qadri مدظلہ العالی
Contact number
0302-7712278

واللہ اعلم عزوجل ورسولہ اعلم صلی اللہ علیہ وآلہ وسلم

Written by
Mobeen Akhtar Madani

7th January 2025 / 6th Rajab ul Murajab 1446 AH